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THEOLOGICAL SEMINARY

WOMAN'S WORK FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMEN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH.

VOLUME XVI.—1901.

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE,
NEW YORK.

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WOMAN'S WORK FOR WOMAN.

Vol. XVI. SEPTEMBER, 1901. No. 9.

WE have some news too good to keep. The subscription list of WOMAN'S WORK, which for a year and a half has been growing healthily, has made greater increase since the beginning of the fiscal year, March 1, than ever before in the same period. In the last editorial report it was suggested that our societies should aim, in the first year of the twentieth century, for twenty thousand *subscribers* in place of a twenty thousand *circulation*. As the subscribers have now mounted up to above nineteen thousand, it should be only fun to speed to the goal before the end of 1901. The present edition is 21,500.

IN a conference of about fifty typical Secretaries of Literature, at Philadelphia, last spring, the question was put: "Do you desire to see a change introduced by which your magazine should be a free gift to those who secure subscribers, as is the custom in some Boards?" The Presbyterian answer was a decided negative. It was objected that these secretaries as a rule are as well able to pay as others; that it would be embarrassing to ask others to pay money for what they themselves freely receive; and that, as a class, they would wish to bear their share of burdens in the society, as other officers do, without reward. This high ground seems to us the best ground.

THE list of monthly topics to be followed in WOMAN'S WORK FOR WOMAN, in 1902,—the same used in the churches for Monthly Concert of Prayer—is, with one important change, identical with the list of 1901. In place of the subject for last January, "The Persecuted Church in China" we are to have:

January, 1902.—The Open Door. Strategic points in our missionary conquest. The world field. Plans best adapted to awaken the home church to her great opportunity.

ONE hundred and sixty pounds weight of books off the Foreign Missions Library shelves, bearing such joyous titles as "Buddhism," "Confucianism," etc. were trundled to the freight elevator at "156." It was only Mr. Speer's recreation reading. How idle these Secretaries are, to be sure!

IN the wake of Dr. Arthur Brown's visits to missions in Asia, we are receiving very appreciative letters. An Osaka missionary says: "I can remember nothing that has done me and my teachers so much good in all the years, as the little visit from Dr. and Mrs. Brown. It showed the helpers the real interest in them as I never could, and has given them a new confidence in the work." Another writes from Tokyo of "one of the most profitable conferences it has been my lot to hear. Dr. Brown is a man of great ability, tact and affability; his questions were to the point and the Japanese answered candidly."

ONE of the two foreigners on the Executive Committee for the Forward Movement in Japan was Rev. B. C. Haworth, so, after the immense labors which this position entailed and constant preaching during the Tokyo campaign, on top of long touring with only Japanese food to eat, it is no surprise that Mr. Haworth has been suddenly ordered home by the physician. It is, however, rather shocking to hear that he was rushed into a series of meetings with the Japanese as soon as he set foot in San Francisco.

MR. HAWORTH, in addition to his precious family, has brought home a treasure from Japan, and thousands can have it. This is a paper pamphlet, *The Works of God*, just printed in Tokyo, containing short incidents of the revival. We are no doubt safe in saying that it may be ordered from the Board of the Northwest. Price, ten cents.

THE Forward Movement in Japan

has been conducted through a general committee at Tokyo, and local committees in sixteen districts of the empire. The Tokyo campaign, May 12-June 30, was participated in by fifty-one churches; out of seventy-four assisting pastors and evangelists only twelve were missionaries, while three hundred and sixty Christian laymen and women volunteered as workers, facts which indicate the strength of the church in Japan.

As Rev. H. G. C. Hallock was returning from Pu-kyang, about sixty miles south of Hangchow, whither he went for the purpose of distributing indemnity money among Chinese Christians, he was surrounded at one place by some five hundred people, who threw rocks and yelled "Kill the foreigner." A single pistol shot had a quieting effect upon the crowd, many of whom were excited by liquor. Mr. Hallock was escorted by the body-guard of a magistrate.

AFTER being loaned to Manila for six months' service, chiefly among American soldiers, Rev. and Mrs. Geo. Gelwicks are permitted to carry out their original and earnest purpose to be missionaries in Hunan, China, and will proceed to Siang Tan at an early date. Mrs. Gelwicks says they found "many noble young men among the soldiers," and instances the influence of one man, which resulted in an entire Filipino family becoming enlightened worshipers.

ONLY tender hands of the missionary circle at Tabriz made and lined little Esther Wilson's coffin, and it was carried through the streets by school-boys and young men of the church, the bearers changing every few rods in order that all might share in the privilege. The service was in English, with the exception of one Armenian hymn, "Safe in the Arms of Jesus."

FIVE languages, English, Armenian, Russian, Turkish and Persian, are taught in the boys' school at Tabriz, Persia. One of the missionaries sometimes sighs "for a one-language field" and recalls the cry of a young English woman in delirium, "O, let's go home where everybody talks English!"

THE text-book for United Study of Missions, 1902, will be published by Macmillan in September, and may be ordered from headquarters of all Women's Boards. Title, *Introduction to the Study of Missions.*

TWENTY-FOUR foreign missionaries of our Church are widows; this answers an inquiry.

NEARLY all the older girls of the Joshi Gakuin, Tokyo, have decided for Christ, and Miss Gardner says: "It seems as though nothing is hard, now."

AN experienced missionary says that Japanese students in government schools "probably know more facts and exercise more brain molecules than any other students in the world, but the finished product is a graduate who will entertain you, but with whom you can never have real sympathy. There is not joyous, healthy, human life at the core; you cannot make a man without religion."

EVERY girl who was sent up this year from Jumna School, Allahabad, passed the government examination.

THE first meeting of the new century at the girls' school in Osaka, Japan, was a consecration meeting, where, in the course of a little more than one hour, every one of the forty-two present took part by prayer, talk, or Bible verse.

AT Fukui, Japan, March 22d was a night of terror, the population being roused from sleep by an earthquake shock, which was followed by six others. A few people and about sixty houses were injured, but no life was lost. This is a town ruled by conservative heathen sentiment, whose people are said to be "money-mad."

A VOLUME of "Sacred Songs for Sunday-schools" has been compiled by Mrs. Jones, of Fukui, and Miss Glenn, of Kanazawa. It contains about eighty pages of hymns and tunes, mostly old friends of the American Primary Class. The book is dedicated to "The Children in the Sunrise Kingdom" and, being in Japanese, suits them while it prevents full appreciation here.

MUSIC is a powerful evangelizing agency among the Laos, and the new Hymnal and thorough drill in church music are telling upon the singing of congregations at the larger stations.

Our Missionaries in Japan

AND POST OFFICE ADDRESSES.

Miss Etta M. Case,	Yokohama.	Miss Youngman,	Tsukiji, Tokyo.	Miss Alice Haworth,	Osaka.
Miss Ballagh, 33 Kami-ni-Bancho,	Tokyo.	Miss Sarah C. Smith,	Sapporo.	Miss Marion Nivling,	"
Miss Sarah Gardner, "	"	Miss Lillian A. Wells,	"	Mrs. Thos. C. Winn,	"
*Mrs. Wm. Imbrie,	"	Miss Clara H. Rose,	Otaru.	Mrs. Harvey Brokaw,	Hiroshima.
Mrs. H. M. Landis,	"	Mrs. Geo. P. Pierson,	Asahigawa.	Mrs. J. W. Doughty,	"
*Mrs. D. B. McCartee, *en route*,	"	Mrs. J. G. Dunlop,	Kanazawa.	Mrs. A. V. Bryan,	Matsuyama, Iyo.
Mrs. J. M. McCauley,	"	Mrs. G. W. Fulton,	"	Mrs. J. B. Ayres,	Yamaguchi.
Mrs. Theo. MacNair,	"	Miss Grace Curtis Glenn,	"	Miss Gertrude S. Bigelow,	"
Miss Elizabeth P. Milliken, *en route*,	"	Miss Ida R. Luther,	"	Mrs. F. S. Curtis,	"
Mrs. David Thompson,	"	Miss Kate Shaw,	"	Miss Mary M. Palmer,	"
		Miss A. E. Garvin,	Osaka.	Mrs. W. Y. Jones,	Fukui.

In this country: Mrs. T. T. Alexander, Wooster, Ohio; *Mrs. J. C. Ballagh, Wooster, Ohio; Miss Anna Davis, Pittsburgh, Pa.; Mrs. B. C. Haworth, 527 Kenwood Terrace, Chicago, Ill.; *Mrs. Jas. C. Hepburn, 71 Glenwood Ave., East Orange, N. J.; Miss Martha E. Kelly, Sharpsburg, Pa.; Miss Settlemyer, 1506 Eighteenth St., Des Moines, Iowa; Miss Annie B. West. * Not in formal connection with the women's societies.

The Great Revival in Japan.

The opening year of the Twentieth Century has been set apart for a special effort to proclaim the gospel in every town and village of Japan. The movement originated with Japanese Christians, who brought the subject before the missionary conference at Tokyo, last October. A committee therefrom was appointed to co-operate with the Japan Evangelical Alliance, and their bold, prayerful, united efforts have been honored of God. The motive back of this undertaking, as expressed by Osaka Christians, is "a thank-offering to God for His wonderful blessings upon our nation," and an important factor toward its success is stated by Dr. Imbrie:* "There has been a revival of Christian fellowship among the ministers of the churches."

The Japanese phrase for this forward movement is *Taikyo Dendo*, and these words are on the lip all over the empire; they head newspaper columns; they stand out on banners held aloft at open-air preaching, where young people sing a hymn to the tune of "Marching through Georgia"; they are on placards and posters in hotels, bath-houses, barber-shops and other public places. The motto of *Taikyo Dendo* is "Our country for Christ."

Tokyo was the first city to be shaken. To begin with, effort was concentrated upon a single ward, ten churches co-operating, each furnishing a volunteer band of workers. These bands met daily in an afternoon prayer-meeting, to stimulate one another and report progress. Nightly meetings for the public were held simultaneously in six or seven churches of the one ward, for over two weeks of May, and after that they were moved to other sections of Tokyo. Something of the course and progress of this awakening is indicated in our missionary letters.

Mrs. B. C. Haworth, of Tokyo, wrote in December last:

"The Japanese leaders are in earnest accord. This is certainly the time to seek great blessings for Japan. Last Friday there was a union prayer-meeting at the Y. M. C. A. Hall, by mistake attended only by pastors. It was intended for church members as well. I was the only woman there, but never enjoyed a prayer-meeting more. The first address was a fervent talk about need of awakening the spiritual life of the Church, followed by another earnest talk from one of our pastors about sinking denominationalism in this great, united effort for the year to come. Then Mr. Haworth, by request, spoke on the need of prayer and relying on the Holy Spirit for guidance."

Again, May 20, she wrote:

"At the beginning of the year it seemed that Tokyo would be the last place to expect a revival. But we are now witnessing such an awakening as was never seen here before. Simultaneous meetings have been held nightly since the 12th, in six different churches and at the beginning of this week a seventh church was added within the ward. The same night a spontaneous revival began in another district, the preacher finding his audience room crowded as he entered for Sunday evening service, an unprecedented thing at that place. After sermon thirteen men and three women confessed their faith in Christ. The seven churches are filled every night. Unbelievers are flocking to hear the Word of Life. From the very first night conversions have occurred in increasing numbers. Sunday night, May 19, one hundred and four persons declared for Christ."

Again, May 27:

"There is so much to tell about these wonderful revival meetings. It seems

* See current number of *Assembly Herald*.

almost impossible that the time so long hoped for and worked for is really upon us. Think of having to go early to a prayer-meeting in Japan in order to be sure of a seat! When I left my class yesterday (Sunday) Mr. Fukuda told me I would better hurry, as there would be a crowd. When we reached the Methodist church it was just three o'clock, but every seat was taken. The church holds no more than 300 comfortably, but there were 730 by actual count. A little courtyard was full of people standing, awnings having been put up to shelter them from the sun. The halls and ante-room were full, the aisles crowded and the space inside the pulpit rail was filled. At least fourteen people stood for prayer, one being a general in the army.

"Last night Mr. Haworth preached at one of the seven churches. Eight people rose. There have been ninety-three conversions in that one church. Seven hundred are reported as the result of two weeks' work.

"Last week a young man in Yokohama heard of these meetings and desired to come. He asked his parents to give him car-fare, but they, being opposed to Christianity, refused. Then he asked for a lunch, which was also refused. Thereupon he walked to Tokyo, twenty miles, went to Mr. Tamura's church and was converted. Now he goes about asking others to attend the meetings. A policeman sent in a ring for sale, saying he was poor but wanted to help in work among the 3,000 policemen. Before his conversion he was a strict adherent of a Buddhist sect, and this ring was given him because of his diligence and assistance in the Buddhist Young Men's Association.

"The glad part is that many who now confess Christ are those who have been hearing of Christianity for years and years."

The practical effect witnessed at Tokyo is described by a missionary* of the Presbyterian Church South:

"Cold Christians were revived, and came begging to be received again as children of God. They paid debts, they made up quarrels, they kept the Sabbath, they began—some for the first time—to speak to their fellowmen of the glad news of salvation. Children pleaded with their parents to believe, or begged Christians to pray for them; one poor little deaf mute simply dragged his father to church and insisted on his bowing in prayer. Ladies in silk robes, shy school-girls, men in high position, walked the streets distributing invitations to the meetings."

From Osaka, Mrs. Winn wrote in February:

"Since the opening of the new year the Japanese Christians of all denominations have united in special efforts to arouse a greater interest in Christianity. They have appointed some of their most influential men to go from place to place to hold a series of meetings, and Christians everywhere are helping them with their prayers, and contributions for their traveling expenses.

"Large and thoughtful audiences gather to hear these speakers. Last Sabbath we had the privilege of hearing some of the strongest men in our Presbyterian church, and I could not but rejoice that the Japanese church has such earnest, talented but humble-minded men to be its leaders. Twelve girls of the Naniwa Jo Gakko have recently said they wish to be Christians."

Eighty extra preaching services were held in Osaka during the first half of June, beginning with audiences of eleven hundred. Nearly eight hundred names were enrolled of those who "want to study Christianity."

At Yokohama, special preaching services were held daily from May 29 to June 11. Prof. Ballagh says there were 700 decisions to seek salvation. Prayer-meetings had preceded these public services. It seems that for five years past "a few faithful souls have maintained a daily early morning prayer-meeting." One of the members, leading in prayer, told the Lord that "eight parts were united in favor of a revival effort, but two parts were indifferent." This prayer was the means of rousing some to action. Mr. Tamura's tract, *The True Salvation*, was circulated by the thousand in Yokohama.

Other towns are also moved—in Sendai, "hundreds are deciding for Christ"; in Kyoto, "considerable interest"—but it is too early to obtain reports.

The character of the preaching by Japanese pastors in this critical time is highly commended. "Preachers preach the straight gospel and aim at immediate decision."

* Rev. R. E. McAlpine in *The Missionary* for August.

Japanese Women and Children in the Revival.

For the first two or three nights, the leaders were annoyed by the large number of children who crowded into the meetings and filled up front benches. In order to get rid of them, they began to invite children to come a half hour early and hear addresses specially intended for them and then go away. These meetings became a permanent feature. Children listened with the most perfect attention, many confessed Christ, numbers worked to bring out parents and friends. A little boy failing to persuade his mother, a zealous Buddhist, to go with him to church, spent the whole night in weeping and prayer. The mother-heart was touched and next night he joyfully led her to the church, where for the first time she heard the message of Jesus and his love. She continued to attend services, and our informant says she will become a Christian.

I must tell you what a Japanese woman did one night. At the prayer-meeting, workers reported that our tracts were too difficult for common people to read easily. The next day a short tract in manuscript was presented and unanimously approved and ordered printed. A Christian woman who withheld her name had written it the night before; 100,000 copies of this little tract have been distributed on the streets and at the churches. I have since learned that the woman who wrote it is an invalid, the wife of Ando Taro, ex-member of Parliament and the well-known temperance worker. Mr. Ando was himself ignorant of the authorship of the tract when it was presented, and was one who spoke warmly in approval of its adoption and use.

One of the indispensable functionaries in every Japanese audience-room is the *gesokuban* (caretaker of foot-gear), who takes charge of the sandals, overshoes and umbrellas. The lack of such an attendant would be a serious hindrance to gathering an audience. This position is, however, considered very menial and not a little money would be required to employ *gesokuban* in sufficient numbers for our meetings. In this campaign every penny was needed for tracts and other necessary implements of warfare. Much surprise and admiration has been called forth from our Japanese brethren by the fact that, in their zeal to work for God, women of the churches, many of them students of the higher schools, and women of high social position among them the wife of a nobleman, have been acting as *gesokuban* at the church doors, and as ushers. Others walk up and down the aisles these hot nights, fanning the people as they listen to the gospel. In an American preaching service it might be a question whether attractive young women, walking up and down fanning the listeners, would be a help to good attention. Here there seems to be but one side to that question.

Yesterday afternoon Mr. Nemoto, member of Parliament, made an impassioned speech at the prayer-meeting, expressing wonder and thankfulness at the part which women are taking in this revival. I had not realized before what a wonderful thing it is for a Japanese woman to engage in such work. Mr. Nemoto says nothing but the power of God could enable them to stand on street corners distributing tracts and boldly inviting people to come to church. Buddhism has taught that woman is vile, has no soul and cannot be saved unless her head is shorn. The Confucian ideal of woman's position makes her little better than a slave. In a land where these cults have fixed the relations of society, it is indeed a novel thing to see women taking an active and prominent part in the work of leading men to Christ. Educated, refined women and girls from the higher schools are working with a graceful modesty, coupled with earnest zeal, which is making a profound impression on the minds of the Japanese. Human nature, so reasons Mr. Nemoto and others who have remarked it, could not produce such conduct in Japanese women without the presence of divine help. This one phenomenon has convinced many that the present movement is of God.

B. C. Haworth.

OVER five thousand converts and "seekers" have been enrolled by name in Tokyo churches.

A New Station, Church and Bell in North Japan.

I am not surprised that one of my friends could not find Kamikawa on the map. It is only twelve years old as a town, and as a mission station barely six months, though it is a city of 10,000 inhabitants,—of 20,000 if you count the soldiers in the army post about three miles off. Kamikawa is really the name of the county, our town is Asahigawa. We are ninety-five miles north of Sapporo and the most northerly station occupied by foreign missionaries in Japan. It has also the reputation of being the coldest place in Japan. So far, (Jan. 7, 1901), we have not gone lower than twelve degrees below zero, though an icicle nine feet long, now outside my window, and our frozen bread, eggs, milk, potatoes and apples remind us that the cold is coming on apace. But in this good warm house which the Board has given us we are as comfortable as can be and as ready to stand up for Kamikawa as Kipling's little boy was for Quebec:

"There was a small boy in Quebec,
Who was in the snow up to his neck.
Said the man, 'Aren't you friz?'
Said the boy, 'I just is—
But we don't call this cold in Quebec!'"

We, and by that I mean our plucky little handful of Christians here, are just completing our new little church building. It is the first put up in Kamikawa, though there are three preaching places in operation—Presbyterian, Congregational and Episcopal (C. M. S.—and we are justly proud of having bought a lot and repaired an old house on it that will do for a manse, and built a beautiful new church—all for $300, every *sen* of it raised in Japan! The only thing left to complete our happiness would be a church bell to occupy the little cupola.

Let me tell you how some of the money for building was raised. The richest man in the congregation is a public scribe who earns about $20 gold a month. He was greatly struck with the mite-box idea that I had told him about and went home and set up one in his house, into which he dropped ten *sen* (ten cents) a day. In about a year and a half he had $50, which he turned over to the church. He then determined to get others to give. Another of our flock is a milkman. "Couldn't you give $10 a year to the church?" said the scribe to him. "What! a poor man like me give ten *yen!* Never!" "Well, do you think you could give about three *sen* a day!" Yes, he might do that. "Well," said the scribe, "suppose you leave three *sens'* worth of milk at my house every day and I'll pay the bill to the church." "Done," said the milkman. So at the end of the year the scribe paid $10 over to the church.

We were living in Sapporo last year when our church there received an American bell. Its coming, hanging, and the pealing forth of its voice was an event. It arrived shortly before Easter, and, with incredible dispatch and enterprise (for Japan), was gotten out of the freight office, taken to the church and hung in the tower, just in the nick of time to become a joyous Easter bell. It was our good elder, young Mr. Ogowa of Sapporo, a well-educated, prosperous business man, by whose energy the prompt hanging was accomplished. The young men of the church vied with each other in ringing it the first day, and they still take turns in doing so. Sapporo is a college town and the student element is strong and prominent in the church life.

After Easter service, a great many of us went up into the tower to get a nearer view of the bell. On one side it bears the inscription:

From the
WOMEN'S MISSIONARY SOCIETY OF THE
PRESBYTERY OF LONG ISLAND,
In memory of its
President,
MISS AMELIA SMITH.
June, 1899.
Ps. 100: 4.

On the other side is marked:

MENEELY BELL COMPANY,
Troy, N. Y.

The young men took great pleasure in deciphering this. They all study English, and one of us looked up the reference and read it aloud: "Enter into His gates with thanksgiving and into His courts with praise."

This is still the only Christian bell in Sapporo and as such is a very inter-

esting feature, which no doubt adds its quota to the growing prosperity of the church. Of five churches in Sapporo, ours is now the largest and best attended. It has celebrated its tenth anniversary and has over two hundred members on its roll.

(*Mrs. Geo. P.*) *Ida G. Pierson.*

"Home, Sweet Home," in Japanese.

I attended a very striking wedding* in April. A young lady of the Cumberland Church mission married a young Congregational Christian. Such decorations! There was a huge one in the center of the rostrum, a bowl as large as a tub, containing a pine tree twelve or fifteen feet in height, and around it, at intervals from bottom to nearly the top, clumps of flowers. Then twenty or more small maples in pots on the stage, presents from the bride's friends. Dr. and Mrs. H. and I were the only foreign guests of the occasion, besides the principal of the girls' school where the bride was a teacher. The principal and the pupils sat up in the gallery. The officiating pastor was one who is very useful and distinguished and popular. He certainly made the ceremony very impressive.

As the march was played he stepped to the front of the platform and the sliding doors opened at the back of the church with a bang. The incongruities of a mixture of foreign and Japanese customs crop out on solemn occasions. Down the aisle, covered with white cloth, came first the bridegroom and best man at a rapid pace, the former in foreign clothes, the other in Japanese. They took their seats on chairs facing the spot where the ceremony would be performed and waited until the appearance of the flower girls or small bridesmaids, two little lasses with long, straight hair, black of course, part of it tied with ribbon at the back, in beautiful bright costumes, carrying each a basket. Then came the bride, with her elder sister, both dressed in black gowns lined with white. The bride wore a train, the first I had ever seen on a Japanese dress. It was picturesque. The bottom of the robe is trimmed with thick rolls of white silk stuffed with cotton. The painting or design woven into the corners of such a dress in the front is very effective. Sometimes a touch of embroidery is put in, too. The bride wore a white rose in her hair and a white ribbon bow. Her glossy black hair done very high, her face and neck enameled as they do it, her height and bright face, made her an unusual looking bride. Following were six maids, her best friends. Reaching the front, they turned gracefully to meet the bridegroom and best man as they approached and turned again to face the minister, the four. The attendants stepped back and the service began.

I am sure but few of that audience had ever witnessed a wedding in Japan so nice as that, and the service was beautiful. Finished, they turned, man and wife, and led the procession to the antechamber, the little girls in the rear. The school-girls in the gallery rose and sang "Home, sweet home," in Japanese. It is just the thought needed to be impressed on the Japanese mind and heart, and what will be through the Christian faith.

A few years ago, singing "Home, sweet home" would not have made the impression it does to-day. The expression is not infrequent now. There is not so much fear now in talking about a good thing. The real spirit of truth seems to be much plainer in the churches; even with my limited observation I see it.

Alice Haworth.

* This wedding was supposably at Osaka.—EDITOR.

Three Hundred Modern Japanese Women.

We recently had a new and interesting experience connected with our work at Sakai, a large suburb of Osaka. Mr. Winn holds meetings there every week and I have a regular meeting for women, where quite a number from high families have become acquainted with us.

Soon after our children came home last fall, we invited these friends from

Sakai to meet them, and one lady, who is quite a leader in the best society of the place, seemed especially interested in them. A few weeks ago she came here to invite our older daughter to sing and make an address before three hundred women. It was a rare opportunity to reach a large number who never would come to an ordinary Christian service. She gladly went, although it was quite an ordeal to use the Japanese language before so many, after her long absence from the country.

Miss Garvin, who is in charge of our Osaka girls' school, was also asked to address the women, and she spoke of the necessity of a Christian education with no uncertain ring.

The first speaker at this meeting was a Buddhist priest, who as usual urged the women not to forsake the religion of their forefathers, but he stayed to hear the ladies speak, and was so much impressed by what Miss Garvin said that he now says he wants to investigate Christianity.

Many women who heard express the same desire. Experiences of this sort give us much encouragement and joy.

Lila C. Winn.

Kindergarten Influence.

IN THE KINDERGARTEN

A few weeks ago I heard a minister in preaching about trees say, "You can't be mean when contemplating a great and noble tree." However that may be, I know you cannot be blue when with our tiny tots of the kindergarten in Kyoto.

They are wee fellows, averaging in size with two-year-old American babies. After their cheery "Good morning, teacher," shouted from all points of the playground, they would gather round me and weigh me down with loving glances. Of course I could not linger long with them. I must hurry on through the busy streets to teach the waiting mothers. Some of them are so busy they cannot take time to sit a moment; but even though their hands are stained with dye stuffs or their aprons are damp from the wash-tub, they welcome us sincerely and beg us to "please come in." The longing look in their eyes pleads for a message of the loving Saviour of whom they have heard just a little from their children in the kindergarten.

Not all mothers are equally busy, and many happy hours I have spent in different homes teaching those who are hungry and thirsty for the Truth. Time flies and the morning is gone before it

seems well begun. On my way home I stop at the kindergarten and find the children at their lunch. They sit perfectly still with their boxes of rice and fish open before them ; not a single little brown hand is raised to touch it until they have together repeated "grace." Then the chopsticks begin to fly and nothing can divert their attention until every last grain of rice has disappeared. Watching them eat with such relish always gave me such an appetite that I had to hurry home to my would-be American dinner. Some of the children will not eat a single meal at home until they have bowed their heads and thanked the Giver of their blessings. Their parents were much impressed when told what it meant.

AT KYOTO, JAPAN.

Two Christian Endeavor meetings are composed of kindergarten graduates; in that way only can we keep hold of the children and keep in their memories what they have been taught of Christ. The hour is more than filled with Bible lesson, catechism, recitation of Bible verses, etc., closing with the collection dropped into a box as we march around singing the English song, "Give, sing the children dear." The children voted last winter to send their money to an orphanage and some went to India.

A four-year-old kindergarten boy was taught by his father to smoke cigarettes and drink wine until drunk. When he heard from his teacher the evil effects of such poisons he stopped using them of his own free will. He is now one of our brightest Christian Endeavorers, and was always with us last winter on Sunday afternoon when we visited the homes of the poor, each one carrying a bundle of charcoal, rice or whatever else one chose to give. As we went along the street one day, the usually dancing bright eyes of the children were filled with tears, as they told me the pitiful condition of an aged and almost entirely helpless couple who lived in an open shed, the bitter wind blowing in on three sides. We did what we could to help them by supplying food and bedding and a room with four walls.

The mother of our rescued boy was so rejoiced over his deliverance from wine that it was not long until she became a Christian. Then her mother, a dear, old, blind woman, came to the Saviour, and two happier women could not be found anywhere. Their great anxiety is to see the husband brought to Christ. *Emma M. Settlemyer.*

An Otaru Woman.

One of our Christian women lives a brave life. Although she has an unsightly physical deformity, an invalid husband, six children, and but one room, yet being the only Christian in a neglected neighborhood, she has cordially invited us to have Sabbath-school in her home.

Where the beds are kept in the daytime, the clothing and food, and household utensils for a family of eight, is a mystery, but the house is a picture of neatness, and so is each separate child. A hole in the floor serves for a cook-stove, and a kettle hanging above it contains the family dinner. A closet, six feet by three, is separated from this room by paper doors. One Sabbath I heard a noise in there, and the father opening the door stepped out, taking his place with the worshipers. Being an invalid, he had retired awhile to his bed on the floor of the closet. Sometimes two beds are in this closet, one above the other, like berths in a ship.

Our hostess will teach her class with a sick baby by her side.

Neighbors on both sides are hidden from view by a thin partition, yet conversation and noises are easily heard. Notwithstanding these untoward circumstances, we are greeted with graceful politeness, and the quiet dignity with which this woman presides over her small domain is worthy of a queen. Her manner suggests no anxiety, no apology; and no effort to please is apparent. Her children follow her example, and as we arrive touch their foreheads to the floor.

We take off our shoes in the small entry, which serves also for a pantry, and kneel on the mats within. One of the children goes out to announce our arrival, and the mother speaks, in an ordinary tone, to the neighbors behind their thin partitions, and the room soon fills with women and children.

When the exercises are over, and those at the open doors have received tracts and gone away, Mrs. Kikuchi takes a small teapot from a diminutive closet, and from the kettle which is always boiling in Japan, we are refreshed for our long walk to our home over the mountains. *Clara Rose.*

A New Station Heard From.

Since our return from America we are located at Matsuyama, on the Island of Shikoku and south of Hiroshima, where we were formerly. We find the people here of a better class and very interesting. There are only about a dozen Christians of our church in Matsuyama (work in this place having been opened two years ago), but they are all earnest workers. They meet each Sunday afternoon at 1:30, have ten minutes for prayer, and then go off each to visit some person in particular and tell him of the gospel, the Saviour, and the world to come. They hunt up their friends and bring them to the meetings. Almost all of our "wishing to hear" people are families, men and their wives who are united in their interest and come together to services.

A newspaper editor, a bright, active young man, gave Mr. Bryan his god of fire, saying he had no further use for it. I found his wife reading "Pilgrim's Progress" when I called a few days ago.

A miserly old man, who is known all over the country as "counting the *rins*" (a *rin* is one-twentieth of a cent), asked if he might contribute two *sen** a week to the work, and he is doing it.

The women here are very desirous of learning to cook foreign food, and so, through a cooking class, I am getting acquainted with a number of interesting, intelligent women. We meet regularly each two weeks, with all sorts of impromptu meetings in between.

The Bible Society has issued the four gospels, each bound separately, for one *sen*. It is the better class of people who seem glad to get them. The lowest class are apt to turn abruptly away, I suppose from superstition and fear of persecution, but the better class almost all buy gladly. I stopped in front of a bird store where a man was caring for his birds. He was in the act of taking

* A *sen* is a half cent.

a *sen* from his belt as soon as he saw that I had the gospels; evidently he had seen them before and already knew that he wanted one. Just then two other men came along the street; he turned his back on me, and I thought my sale was gone. They passed and he again turned, slipped the *sen* into my hand and, with the book slipped up his sleeve, turned his back on me and busied himself with his birds.

At another place I was called back after having been laughed at by a man and woman. Their guest wanted a copy, looked them over and took three, telling his host and hostess to stop their ridicule.

At some places they would not even receive a tract, saying it would be bad for the house if it was left inside. This was largely from fear of the priest.

Mr. Bryan returned yesterday from an interesting trip among his five outstations. In one of these they had trouble because the principal of the public school has been forbidding the children to go to a Christian Sunday-school. The Christians went boldly to him about it, and he made excuse that he feared it would overtax the children's brains. They insisted upon a definite reply, and he is making no further objections. In another out-station the heathen priests refused burial to Christians. They said the Christians had a different faith and they didn't want them in the cemetery. But the chief of police said, "All faiths are equal before the government and you must submit." So in each case the Christians have succeeded in maintaining their rights.

(*Mrs. A. V.*) *Margaret C. Bryan.*

A Suggestive Parenthesis and Simple Examination.

I was recently touched and rebuked by a letter I was permitted to see, written by one of you Christian Endeavorers. I realized by it how faithfully many are working to sustain the treasury of the Board.

[Will you allow me to interpolate a parenthesis just here to the effect that one would *like* to be self-supporting on the mission field. Then perhaps one would not feel that every time he bought a railroad ticket, or sent off a moderately sized mail, he was consuming a whole collection of some Mission Band at home or perhaps emptying at one blow a heavy self-denial box that it took a year or so to fill. Just a word more and my parenthesis is done. In Gulliver's Travels there are pictures of a whole army of little people working away to move and feed the huge man that has fallen within the precincts of their responsibility. Now I feel once in a while just about as lubberly as Gulliver. This is not calling you all "little people," you know, but one feels somewhat bulky when he considers how his salary is raised. Now the moral of this parenthesis is—what? I can't dwindle very well. I should like to be self-supporting, but I should like to write you just the same, and I should all the more wish your prayers. I think the moral must be that people of enough and to spare should give not the "spare" only, but until they feel it; and corollary two is, that if you there and we here, do not feel our giving, we really do not take in much of the meaning of our Master's cross.]

Now I want to thank you most sincerely for your share in the new blessing that has come to Mrs. Pierson and myself. It is simply this—a new realization of what the promise concerning Christ's relationship to us means. Sometimes we say to a friend, "Here is two dollars; please buy my brother a Christmas present for me." Some day the brother thanks us for "that interesting book you gave me." "What book?" "Why, your Christmas present." We didn't know till then *what* our friend had bought for him. Now, you have been praying for us, I know, and so have others, and we have received a gift. Perhaps you prayed generally, but the answer has been specific; and now the brother thanks you. We have learned, and are learning, to take such promises as the three I write below as meaning ourselves and in faith to accept them and say, "Thank you:"

He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love.—Eph. i: 4.

Our old man is crucified with him, that the body of sin might be destroyed.—Rom. vi: 6.

God hath raised us up together and made us sit together in heavenly places in Christ Jesus.—Eph. ii: 6.

Last month I went down to Mombetsu, one of the places where you are doing mission work. I went with about the same expectations that usually ac-

company me when I go down to Mombetsu. I thought I would have a little audience Sunday morning—say twenty or so—and in the evening perhaps a hundred at the lantern sermon. What was my joy and delight at hearing there were six or seven candidates for baptism? So then the prayers we had been offering for two years for poor old Mombetsu, half-dead Mombetsu, are being answered. Thanks first of all to God, then to the faithful evangelist who has traversed those long, muddy roads week in and week out, to the neighborhood prayer-meetings, and thanks to the Elizabeth Presbytery Endeavorers for their prayers, too.

It was a happy Sunday, and in the evening about three hundred people were out to the picture sermon. One of the people baptized was an old lady over seventy. She lives about two and a half miles out, and had not been in town for ten years until that Sunday. It was a cold, snow-squally day, but she came down in a sleigh. Her examination was informal. She was crouching down near the stove warming her hands. I crouched down beside her and in a sort of conversational way said: "You know, grandma, we all believe there is only one God who made us all, and when we die our spirits go to Him. But because our hearts are bad He ought to punish us. Instead of doing this, though, He sent His only Son who died on the cross for us. You believe this, don't you?" She did, and I knew from what the evangelist had told me that she had made the decision to abandon all the idols of her ancestors and take for herself this hitherto unknown God, unseen and new to her, and this was enough. I think I must have emphasized the teaching of the Cross a little more, and explained baptism in a word or two, but it was one of the simplest examinations ever held, I think.

We are all interested in the extensive movement throughout Christian Japan to preach the gospel as widely as possible in the empire this year. Pray for this. Please do not forget our special towns, Otaru, Mombetsu, Mororan, Takigawa, Asahigawa. Remember the initial letters any way by the word "moat" and then add another "m."

Geo. P. Pierson.

April and Christmas.

This is cherry season, and parks and hillsides are lovely. The blossoms come first, then the leaves, and there are almost as many varieties and colors as there are trees—pale pink, magenta, white, delicate green and greenish yellow; single blossoms, double ones, nodding plumes, delicately tinted snowballs. There are camellias in coral and crimson; the mountain roads are hedged on either side with thousands of violets, which seem to cry out as you walk along, Take me! take me! and as you go higher you find flaming azaleas. I wish you could all visit Japan and see the beautiful things through your own eyes.

Grace Curtis Glenn.

Many associate sleighriding and skating with the mention of Christmas, but in the background of our Fukui picture there is no suggestion of snow or ice, only of many people plodding along on their wooden shoes, under huge paper umbrellas, for from morning until night it was rain, rain, rain. . . . . Outside, the gloom and chilliness were intensified by darkness, as we picked our way through the narrow wet streets, in early evening, mingling with the crowd of foot passengers and vehicles. Our preaching place was well filled. Bright lights and cleanly dressed children with happy, expectant faces soon made the day more Christmas-like. Of course all were sitting on the rush floor mats. As many as could find room sat close by the wee boxes of charcoal fire which is their best contrivance for a stove.

Posts were dressed in the evergreen foliage of the camphor tree. On the front wall two or three ingenious boys had made of cotton two exceedingly lifelike sheep, above which glittered gilt stars. Then, of course, there was the Christmas tree with presents for the children.

William Yates Jones.

CHINA SUPPLEMENT.

Recovery of Two Captive Peking Boys.

Among the records of experiences in North China which have been published in WOMAN'S WORK this year, interested readers will not have forgotten two little brothers, the sons of Prof. Chung of Peking, who were preserved alive from the Boxers but adopted by two military men.* The discovery of these boys and their safe restoration to their own home was celebrated by a feast last June. It was given by the happy father in honor of those who had aided him in the recovery of his sons, and among the guests present were Prince Su, Governor Hu, and other Chinese, Dr. Martin, Dr. Wherry, Rev. A. M. Cunningham and several other foreigners.

The boys are ten and eight years old respectively and their names are K'ao En (pronounced Cow Un) and Kan En (Gan Un). How they came to be adopted by heathen officers in the army and the manner of their escape from what was, to their parents, a worse than Babylonish captivity is told in a letter written by Mr. Cunningham.

On the awful night of June 13, 1900, memorable in Peking for fire and sword, the home of the Chung family was burned to the ground. Grandfather Chung took the two boys to the house of a friendly neighbor, while Prof. Chung, his wife and baby and two young daughters, received temporary protection with another family. During the night, in the effort to assure himself of the safety of his sons, Prof. Chung became separated from every member of his family, but after a few perilous days they all arrived at the Christians' refuge, the Methodist compound, the boys and their grandfather excepted.

The latter, though at great risk to the "friendly neighbor," were still with him. Grandfather Chung, who was seventy-six years old, learned that his daughter, the wife of Pastor Wang, had become separated from her husband and sons and was hiding in a cave, with her young daughter and daughter-in-law, outside the city by the Temple of Earth. Accordingly, he went to visit them every day for a week or more and carried them food. How he met death has been told before.* In the market place where he went to buy food a Boxer asked if he was a Catholic. "No." Another Boxer said, "He is an old man; don't kill him." But as if courting the martyr's crown, Grandfather Chung called out, "I am not a Catholic but I am a Christian, a member of the Protestant Church," and he was beheaded on the spot. Mr. Cunningham says, "He was a fearless preacher of righteousness who often made me think of the old prophets."

Thus the little boys were bereft of their protector. Mr. Cunningham writes: "Such careful search was being made for the boys that it seemed impossible for them to be kept longer where they were, so they were given some money and sent away. They went out to Mrs. Wang (their aunt), by the Temple of Earth. They were there some days, when she, knowing the awful peril they were all in, told some friendly soldiers that if they would care for them they might adopt the boys. The soldiers brought them into General Sun's camp, where Captain Li adopted K'ao En and Colonel Lo adopted Kan En. The Boxers, learning where the boys were, made several desperate attempts to capture them, but were driven back by the soldiers with the loss of a number of Boxers."

Captain Li (Lee) was wounded and relieved from duty in the early summer. He nursed his wound in a temple, while his wife and the adopted boy lived some blocks away. During the siege, K'ao En often went with a guard to see his adopted father, passing on his way directly by the ruins of his home. When the allied troops were nearing Peking, Captain Li took his family out of the city and, August 14, the day the Legations were relieved, they moved on slowly toward the southwest. On the morning of the 15th, the Empress Dowager, the Emperor and their retinue, fleeing from the city, took much the same route as Captain Li and overtook him. Mr. Cunningham says: "K'ao

*See WOMAN'S WORK, Jan., 1901, pp. 8, 9. Also picture of the Chung family, the little boys standing in front, p. 7.

En saw the imperial train and saw the Heir Apparent get down from the cart and drink from the roadside well. The imperial party pushed westward toward Shansi, while Captain Li camped near Paotingfu." Here the brothers met.

Col. Lo, who adopted the younger boy, fought under Gen. Sun with the Japanese division of the allied forces in the battle of Aug. 14. Gen. Sun retreated by slow stages towards Paotingfu. Several days before starting, Col. Lo sent Kan En ahead with a guard and teacher, from whom he slipped away amidst the hurry and confusion when he got to Paotingfu, and in some way found his brother, with whom he hid himself. When Col. Lo arrived, he searched for his boy and took him back to his own tent. Not long after this, Col. Lo and his command started on a march for Shansi, which province being his home, he thought to leave Kan En there; but fearing lest his wife might not treat the boy well, the colonel decided to keep him with himself and put him in charge of two teachers. From Shansi he marched to Chinanfu and camped there. Only four miles away was Capt. Li, so these two little captives, though far from home, were again near together and found each other out.

Their whereabouts finally became known to the boys' own father through the elder son. He was homesick, and, learning that his father was still living, he persuaded Capt. Li to write him a letter. This was last March. We quote again from Mr. Cunningham:

"The delivery of the letter was remarkable. In the confusion in Peking, the changes of address, and trusting only to Chinese delivery, letters have many perils. The messenger, having searched widely and being on the eve of giving up the search, asked a young man if he knew a Mr. Chung. This young man was Mr. Chung's nephew, and was just returned after being away for months. It is an interesting coincidence that Mr. Chung, being grieved that his boys were under heathen influence, had asked prayers for them the night before, at the prayer-meeting.

"The letter told of the two boys being near Chinanfu, and gave hope that they might be secured if sent for. Mr. Chung was almost wild with joy. Prince Su sent a telegram and two soldiers, Li Hung Chang gave his protection while we wrote a letter, that all might be facilitated as much as possible. The father went in person in search of his boys. He found Capt. Li friendly and willing to restore his son, but Col. Lo was at first altogether unwilling. When Mr. Chung called upon Col. Lo, he passed right by little Kan En, who was under the careful surveillance of his Chinese teacher. Neither father nor son spoke a word. When Col. Lo learned that Mr. Chung was the little captive's own father, he reluctantly gave consent for him to go, and sent the boy up to the headquarters of Gen. Sun to be turned over to the anxious father. Gen. Sun said: 'I fought several battles with the Boxers for these boys, and Prince Tuan himself called me pro-foreign because I would not give them up.'"

Once in possession of his lost sons, Prof. Chung gave a handsome feast to Capt. Li, Col. Lo and other men at Chinanfu, and returned to Peking with his trophies, where a second feast was also in order. The Chung household is now one of the exceptionally few, re-united, happy families among the Christians of North China.

The Situation at Paotingfu.

[The accompanying pictures are from photographs taken by Rev. C. A. Killie at the time of the Memorial Service at Paotingfu. The little kodak which he used had been obtained for him by Dr. C. V. R. Hodge.—EDITOR.]

The situation at Paotingfu looks very serious at present. Mr. Killie and Mr. Cunningham have just been down to consult with Mr. Lowrie in regard to mission matters there. The Boxers are becoming more and more bold and numerous in that region. In the Mancheng district, where Mr. Simcox did so much good work, they became unmanageable and the people appealed to the Germans for help. They first sent out the Chinese Imperial troops to put down

the uprising. They failed to do it, so the Germans went themselves and, after a battle fought there on the 19th of May, the trouble was settled for the present. Among the Boxers killed was the local commander of a very fierce band. Upon his body papers were found giving much information about the Boxers called the "League of the Leaping Dragon." These papers gave the rules, regulations and names of officers of the organization, which is very well organized, strong and extensive. The object of the league is "to drive out the foreign rebels."

It seems as if a general uprising about Paotingfu is almost certain, the attitude of the people is so hostile to foreigners and especially to Catholics. The Chinese have suffered sorely from the extortion of Catholics, and seem to have decided that they prefer to suffer at the hands of Boxers rather than from them. Forty Catholics have been killed by Boxers during the past three months. The Germans expect to leave Paotingfu very soon. The French will probably remain to protect their railway interests. As they uphold the Catholics we cannot expect much protection from them. The future of mission work there is all unknown. We can only wait for the Lord of the harvest to open up His plans to us step by step.

The city of Paotingfu has given our mission, as a *voluntary* gift, a beautiful large piece of garden land for new premises. It is in a good location, a few rods from the west gate of the city just between two large villages, near the railway station. The deeds have been handed over to the mission by the city officials.

The question as to what to do with our old compound has been a very puzzling one. Without protection it would be open to the will of evil-disposed neighbors. No Christian could live there safely and would be powerless to protect it. It has been provided for, however, in a very unexpected way. A firm of reliable Chinese business men have leased it for ten years, with the understanding that they make a garden of it with a good wall and walks, plant it in trees and flowers, and care for and protect the graves. There are now nine graves. One large mound marks the resting place of the few fragments of remains of our dear fellow-workers, which have been found after many thorough searchings through the ruins of the

All ready for Memorial Service at Paotingfu. French and German officers and Chinese.

Pavilions erected by Mandarins of Paotingfu. Site of the compound well seen in foreground.

Arch before the entrance to main pavilion. Inscription: "They Held the Truth to Death."

Desolate site of the Simcox home.

houses. There are eight other graves of Chinese Christians who also "Held the Truth to Death." They were killed in various and different places.

We used to say that our mission in Paotingfu had not a single grave. Now the compound has nothing else. The graves of missionaries and Chinese helpers are there on the old tennis court, side by side.

Mr. Lowrie has resigned his position as interpreter for the Germans and will await in Peking the arrival of Dr. Arthur Brown, going down to Paotingfu from time to time to attend to affairs there. *Maud Mackey.*

In Memoriam Address, London.

BY REV. H. E. FOX, M.A., HON. SECRETARY OF C. M. S.

. . . There is many a heathen man in China now who is wondering at the way that God protected those servants of His. But why did not He do it for all? It was because He had a better resurrection for them, a better way of escape for them, even through the sufferings and the sharpness of death. He would not stretch out His Hand for Himself. There was a moment when one word of His would have let legions of angels loose to defend Him. Do you suppose that the armies of Heaven who were watching the scene in the Garden of Gethsemane would not have rescued the Lord at a whisper of His voice? Do you suppose that those men who came to take Him and were driven backward by some mysterious force so that they had no power to touch Him could not have been restrained? But that is not what He willed. He willed that He should suffer and die. And what if He wills that those missionaries in China should share His honor? All those beloved ones have won a crown which He Himself will place upon their brows. What if He willed it? Ah, weep not for them. Praise the Lord for them. Bless Him for what He did for them. Bless Him for what they were; bless Him more still, for what they are. You can tell the Lord Jesus all that. You can tell Him because He knows it all. They have won the day.

Some weeks ago I took up a little book written by a very distinguished London surgeon, giving some reminiscences of his experience in the hospitals in South Africa. There is a very touching story in that little book, and it is told in a most feeling way. A poor soldier, just a common private, had been horribly mangled by a shell which had burst close to him near Ladysmith. I cannot describe the nature of his wounds, but the doctor speaks of them as a doctor may fitly do. It is enough to say that nearly the whole of his face was shattered, and yet the man lived. He was taken to the hospital, and there his wounds were tenderly dressed. He was unable to communicate by speech, the organs of speech were destroyed; but a little memorandum book and pencil were put into his hands so that he might communicate his wants to the nurse. And what do you think was the first thing he wrote? It was not to express any want of his own, or even to thank any one for the kindness shown to him. The first thing he wrote was, "Did we win?"

Glory be to Jesus, our dear friends did win, and there will be a greater winning and a greater victory when He comes again with all those dear saints of His—aye, and there will be with them, perhaps, many and many a man and woman who hooted at them and persecuted them and even was stained with their blood. Think how Jesus won out of the crowd that mobbed and stoned Stephen; think how He won the greatest of the apostles, and how He made him, old persecutor and blasphemer that he was, a monument of the abounding grace of the Lord, and put him into the ministry. And can He not do the same thing again? . . . . —*China's Millions*, March, 1901.

EVERY one will be glad to know that at last our brave medical women of Peking, Dr. Leonard, Dr. Mackey and Miss McKillican, have gone to Japan for a vacation. They did hospital duty through the siege last summer, and for weeks after, and stood unremittingly at their post through a sad and monotonous winter.

PERSIA.

A FORETASTE OF HEAVEN.

MRS. VANNEMAN wrote from TABRIZ June 24:

I suppose you have heard of the birth of Annie Rhea Wilson on June 15 and of the death of Esther Foster Wilson June 16. It has been a very trying time for Mrs. Wilson especially, in her weakness, to have sweet little Esther called home, without any warning. She was the sweetest, most innocent little child I ever knew, and her love for Jesus and things spiritual was remarkable in a child not four years of age. She was my little Sunday-school scholar, the youngest in the mission circle. She said to me so many times this last year, "I am Jesus' little lamb,—I love Jesus," and Sabbath a week ago,—the day she loved so well,—she heard the Shepherd's voice and followed Him. We all mourn as though she had been our own child, and through her death God has shown us how near and dear our little circle of missionaries are to one another, how the joys and sorrows of one member are partaken of by all. We not only have the ties that bind us together in our work, but fellowship in our personal, social relations, so that

WE ARE AS ONE FAMILY.

Thank God for this; it seems a foretaste of heaven.

Our girls' school had a very successful and well-attended commencement June 14, and the boys' school a week later.

Since our return Dr. Vanneman has been more busy than ever in his medical work, and I have put all the time I could spare from the children's lessons and household duties on making and receiving calls. These take up much time but I believe are very profitable.

A CALL FOUR HOURS LONG.

I made a call last week on a Moslem lady which could not be shortened to less than four hours. I found her to be a reader and quite intelligent, and we had a very interesting talk on religion.

SIAM.

MISS EDNA COLE wrote from BANGKOK, April 15:

Vacation is letter-writing time, and were it not for the leisure that these days bring I fear you would never get any letters. It is not that I am so busy doing all the time, it is the numberless interruptions. However, I would not have it otherwise. It is a great joy to live with these people and learn of their lives and their efforts. Some of them have lived brave lives and nobly struggled up to purer desires and attainments.

GREAT CHANGES ARE GOING ON

in this country; doubtless it is the same all over the world. Only a few years ago the people's wants were few and simple. The system of slavery that existed was not galling and the slave received his food and the second-hand clothing of his master; but now all servants must receive a monthly wage, and the laborer's estimate of his value is becoming a serious question of what is to be done. Dame Fashion has also arrived from Europe and these poor people have adopted very eagerly her eccentricities, with the usual result of bondage and distress. Bangkok people are the first in all kinds of fads, and these slowly go out into the country places.

This has been a delightful season and the rice crop, which is so largely the wealth of the land, is most abundant. We are in the midst of our hot season, but it has been so remarkably cool with frequent showers that we are all in unusually good health as a mission. Mr. and Mrs. Eakin have gone down the gulf to spend a month with Mr. and Mrs. Eckels in their distant and lonely home. Miss Cooper and I hope to go to the seaside tomorrow, with several of our teachers and orphan children, to spend a month in a very

quiet spot. Miss Bissell will remain with other members of our vacation family and attend to home affairs. She had her long rest at Petchaburee during December and January, so in these ways we can change off and each have a share of rest.

School closed the last of March with its

USUAL NUMBER OF NINETY.

We might have a much larger family if we had the room. As we are filled to overflowing, we wish that Mr. Carnegie would send us some of the surplus wealth he is giving away so generously and let us erect another girls' school for Siam. We should have another across the river. It could easily be made self-supporting after it was established, but the first outlay could never be obtained here if we would have a Christian school.

KOREA.

DR. EVA H. FIELD wrote from SEOUL, May 21:

. . . I have lately found an old woman to stay with my two Korean nurses, chaperone them as it were, and act as Bible woman. Patients usually come early for clinic, and as soon as one comes she goes to the waiting-room and sits down with them, talking and praying until I have seen the last patient. She heard the gospel first about three years ago and at once applied for baptism. She was of course not baptized until pastor and session had a chance to watch her for awhile. She thought it strange that she could not be baptized when she knew she was converted, but was content to wait. She has been growing in grace and, although past sixty, is learning to read. I have long needed a woman, at least I thought so, and in God's good time He sent this one. Saturday there were twenty-one patients in the dispensary, yesterday only eleven. A woman came who was eighty years of age. She lives ten miles from Seoul, and this was the first time she had come to see the city. She listened to the gospel and said she believed at once. My woman said, "God sent her up to-day to hear His word."

VISIT OF SECRETARY BROWN.

Dr. and Mrs. Brown have just left us and we all enjoyed their visit so much. Miss Shields and I had the privilege of entertaining them during their stay, in our home, and it was a treat to have them. It has been helpful and instructive and, I can't tell how but in every way, their visit was a success. We have been brought nearer to each other in our work and nearer to Christ, and I am sure it does the missionaries good to know what kind of men the Board's Secretaries are.

A RED-LETTER DAY.

REV. CHAS. F. BERNHEISEL wrote from PYENG YANG to Christian Endeavorers of Chicago, May 30:

Sunday, April 21, was a red-letter day in the history of this station. At the afternoon service there were *ninety two adult baptisms*, this being the largest number ever baptized here at one time. It was an inspiring sight. The church was crowded to the doors, as indeed it is every Sunday. It filled one with delight and gratitude to see the expression of happiness on the faces.

On the Sabbath preceding, one very old man had walked in a distance of fifteen miles to be baptized. He went home and a few days later came back with his wife, who was among the baptized that next Sunday. They live in a little village which no missionary has ever visited, and only an occasional helper.

THE ONLY CHRISTIAN BOOK THEY HAD

was the Gospel of Matthew, which they had studied together and were thus led to believe. Their examination was most satisfactory, another evidence of what the Holy Spirit is doing for this people.

Next Sabbath the new wing of the church will be occupied for the first time, thus nearly doubling the seating capacity,—estimated that it will seat eighteen hundred.

An event of unusual interest was the visit of

SECRETARY ARTHUR J. BROWN, D.D.

and wife. They came overland from Seoul after spending eleven days in the country inspecting the work. Several ladies of the station met the party fifteen miles from here and escorted them into the city during an all-day generous downpour of rain. The next day, Sabbath, May 12, was bright and clear. In the morning Dr. Brown visited the Sabbath-schools of the city, and in the afternoon preached through an interpreter. Two elders were ordained, Dr. Brown giving the charge. These make three elders for this church, four for all Korea. Thus are being raised up gradually officers for the Korean church.

A PICNIC IN DR. BROWN'S HONOR

was given by the Korean Christians. We men missionaries were invited to spend the afternoon on the river, boats and launches being provided by them. At noon we all repaired to the river bank at the East Gate of the city where the boats were waiting. There were twenty, large and small, and all filled

with happy-faced Christians. One large boat with a canopy was reserved for us; another contained the church officers, two or three were filled by pupils of the schools, which were dismissed for the day. From our boat waved American flags, while from each of the others floated Korean flags. We started up river to the strains of a Christian hymn. This naturally attracted crowds of sightseers to the bank. Such a scene had never before been witnessed in Pyeng Yang, or indeed all Korea. When we got under way, several Korean boats came along on either side and attached themselves to our boat. As we thus moved up the river the time was occupied by Dr. Brown by holding a conference with the church leaders.

After an hour's journey we stopped at the base of a high hill and ate dinner. The Koreans had provided a foreign meal, ending with ice cream and cake. Afterwards we ascended to the top of the hill, where we obtained a magnificent view. On our way down we visited some old Buddhist temples which were falling to decay. With these as a background, Dr. Brown took the picture of the three elders of the church, thus presenting in striking contrast the decaying Buddhism of this country and the new, rising religion of Christ.

We returned home and found the women of the church just leaving the compound, from a reception they had been holding in honor of Mrs. Brown. The following evening there was an exhibition by the school boys. They sang songs and made several speeches, in the latter of which, at least, they covered themselves with glory. And so the work grows.

SECRETARY BROWN'S VISIT.

MRS. MOFFETT wrote from PYENG YANG, May 20:

Only four days ago Dr. and Mrs. Brown left us, to continue their long journey. What their visit has meant to us of pleasure, refreshment and helpfulness is more than we can tell; but I believe our greatest joy was in the enjoyment of the Korean Christians during the nearly five days of their stay with us, and in knowing that the visit meant so much of help and strengthening to the church here.

Dr. and Mrs. Brown won the hearts of very many Korean Christians and daily prayer is now offered for them in many of these Korean homes. From the station narrative of work for

THE PAST MONTH

I glean the following:

Mr. and Mrs. Hunt made a trip of nineteen days to the province of Whang Hai, south of here—a district where there is much trouble from Roman Catholics. Mrs. Hunt remained at one point holding daily Bible study with the women while Mr. Hunt visited a circle of groups.*

Mr. Bernheisel was out for a trip of seven days with Mr. Moffett.

Mr. and Mrs. Lee visited a group about ten miles away where there has recently been quite an awakening of interest in Christianity, especially among the women. There twenty-seven people were received as catechumens, to wait and study for a year or more before being examined for baptism.

Miss Best held three classes, each of about a week, among country women, 83 in all being enrolled for study and 71 attending throughout. At the last place, the 38 women enrolled represented seven groups within a radius of about thirteen miles.

Miss Howell accompanied Miss Best to two of these classes, while there spending her mornings in language study and teaching singing to school-boys and women in the afternoons.

NINETY-ONE BAPTIZED.

Mr. Moffett reports considerable progress in the city church during the month. On April 21, ninety-one men and women received baptism; two elders have been ordained; three deacons elected; a special offering for the Bible Society work in Korea amounted to about $4.50; and provision has been made for regular visitation, by some twenty or more selected men, to eighteen villages where those on the roll of the city church hold occasional or regular meetings. The boys' school of the city has been divided and a new school started at some distance away, with 26 boys under a new teacher who gives good promise. Mr. Moffett visited a growing group about eight miles from the city, holding with them the first service in their new building recently purchased. Here fifteen were received by baptism and twelve as catechumens. During the trip of seven days with Mr. Bernheisel five groups were visited, 10 people baptized and 15 catechumens received. The groups in this section are growing, but are in need of more attention, while in counties just beyond are a number of groups calling loudly for a visit, which other work will not permit. In four distinct groups two new schools and two new church buildings have a place in this month's report. One group to the north of Pyeng Yang is practically extinct, the peo-

* Groups of believers not organized into a church.

ple nearly all having been forced to move away by the Korean gold miners. The Roman Catholics are also aggressive.

Dr. Wells presented a report covering the fiscal year, showing an attendance at the hospital of 13,618 patients, and for expenses a little over $1,000 gold, leaving a deficit of $56.

Mrs. Wells has a work among young women that is interesting and encouraging. There are 42 enrolled in the class, meeting with her twice a week.

Mr. Whittemore reported the training class for men held some weeks ago in Syen Chyun, the

SITE OF THE NEW STATION

soon to be opened, a hundred miles north of here. The enrollment was 409, about 260 of whom attended throughout. The Home Missionary Society of that district has chosen a man who has been sent out to preach, his support being furnished entirely by Koreans.

Dr. Sharrocks went with Mr. Whittemore to Syen Chyun to lay foundations for station buildings. A Korean building has already been altered for use; the site has been purchased, graded and partly inclosed and material secured for a home for Dr. and Mrs. Sharrocks. Our hearts are full of praise and thankfulness for the prospect of a deep, strong and widespread work in that northern district. The field is very broad,—the people are aroused, interested and *hungry;* they come in large numbers to be taught.

Constant is the joy and thankfulness we are given in this work. And our Father is waiting to work still more wonderfully. May the knowledge of these large beginnings be carried far, that thanksgiving may be offered, and prayer for continued and still greater blessings.

INDIA.

MISS CARRIE R. CLARK wrote from camp in LODIANA DISTRICT, Feb. 12:

At Annual Meeting I was transferred to Jagraon, one of our out-stations, twenty-five miles from Lodiana. The work in Lodiana will be carried on by Miss Herron with the aid of an assistant missionary. My work will be village work and holding short terms of summer school for the village Christian women and children. Dr. Maud Allen and I will be alone unless we find some one in this country to help us out. There should be three ladies at least in Jagraon, every one thinks, but we are so short-handed that no one can be spared to come here. Dr. Allen's time is largely taken up with her hospital.

Our nearest English-speaking neighbors are twenty-five miles away, so you need not be surprised if I shall have forgotten how to speak English when I come home. We are not so much out of the world, though, as we have a telegraph office and daily mail.

WORKING OUT FROM TENTS.

We are out camping with Mr. and Mrs. Jones of Lodiana. We have just now come in from a night meeting in the Chamar (workers in leather) quarters in the city. The odor from the tanning vats was something indescribable and beyond the power of imagination to conceive. It clings to us yet, although we have walked a mile in the fresh air. We found the women had gone to bed when we reached their quarters; it was only eight o'clock. They soon gathered around us in one of their houses and we sang and talked. Most of them had never seen us or heard of Christianity, so they were very curious and too much amused to be good listeners. They will do better when we go again.

We visited three villages during the middle of the day and had warm receptions everywhere. In one Hindu house they insisted on our having a drink of milk and water slightly sweetened and well flavored with smoke. We submitted to this would-be kindness, knowing it would give offence should we refuse. I observed that in the preparation the old woman stirred it with her finger. It was a mark of greatest friendliness and respect that they offered it from their own drinking vessel. In one village we had an attentive little group of women. One sad-faced young woman spoke truly when she said, "If we believe this teaching it will mean sacrificing ourselves." They are so bound down by hard customs that to break over them and accept the truth would mean to become outcasts from their homes, their parents and even children. She wept as she told us how she had been

COMPELLED, AGAINST HER OWN WILL,

to carry out wicked heathen practices for the restoration of her sick baby. Many of them hate these practices, but they are helpless.

Nothing but Christianity can give them freedom.

From KODOLI, W. India, MISS BROWN writes:

Six hundred and sixteen famine waifs are now in my care at our station, besides thirty-two boys and girls whom we have sent to the Christian boarding schools at Kolhapur and Sangli. Some of the latter were taken in 1897 —the rest in 1900.

HOME DEPARTMENT

Christian Missions in the Nineteenth Century.

LESSON VI.—OPPORTUNITIES AND COMING CONFLICTS IN THE TWENTIETH CENTURY.

Keynote: "Behold I have set before thee an open door."

I. Introduction.

II. The Work to be done.

(*a*) Present Achievements. (*b*) Much Land to be possessed.

III. The Workers.

(*a*) Abroad.—The Missionary and The Native Worker.
(*b*) At Home.—Mission Boards.

IV. Resources.

(*a*) *Abroad.*
1. The Bible. 2. Christian Literature. 3. The Schools. 4. Medical Work.
(*b*) *At Home.*—Forces and Facilities.

[Should this Lesson be intended to cover the meetings of both October and November, the division naturally falls here.]

PART II.

V. Possibilities of the Twentieth Century.

(*a*) General; (*b*) In Africa; (*c*) In China; (*d*) In India; (*e*) In Japan.

VI. Coming Conflicts.

(*a*) Between Civilization and Barbarism.
(*b*) Between Christianity and Heathenism.

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Atlantic Monthly, January, 1900 (Possibilities, China).

NOTE.—It would be well if the first four books mentioned could be placed—at the request of missionary societies if necessary—in all town libraries. In places where there are no public libraries those in Sabbath-schools might be utilized.

SECRETARIES OF LITERATURE AT WORK.

It having been proposed that this first year of the new century the subscription list of WOMAN'S WORK FOR WOMAN be lifted up to 20,000, some of the Secretaries of Literature are taking hold of this plan with enthusiasm. The Secretary in Buffalo Presbytery, having written to every one of the local societies, received the following answer from one of them: "Your letter spurred me up to do what I ought to have done before. So I just *hustled* and got nine new subscribers."

In Olean, N. Y., where there were three subscribers last year, the number has been quadrupled.

In Ashland, Ohio, five copies were taken last year. Now the Secretary has sent a list of seventeen subscribers. She gives a naive description of her experience: "Those that had taken the magazine last year did not want it, so my blank was sent to me to fill and I had nothing to put on, and I was ashamed. Then I went to the ladies personally and told them I was ashamed, and now I send you the list of seventeen."

An Auxiliary Secretary in Washington City says: "Having sent out twelve sample copies, followed by personal notes, I received four subscriptions, and consider it worth while. I

sent them just before our meeting, delivered the same day as the postal notification. Shall do it this month, too."

ORANGE, N. J., First Church, Miss Katharine Storrs, Secretary of Literature, 75 subscribers (63 reported in April). This, so far as we know, stands second on the Roll of Honor.

WASHINGTON, D. C., New York Ave. Church, Mrs. I. Pearson, Secretary of Literature, 55 subscribers (risen from 38 two years ago).

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What great blessing has come to Japan? Give a *résumé* of events in Tokyo. Pages 243, 244.
2. In what ways have Japanese women been active in the revival at Tokyo? Page 245.
3. What mission station is farthest north in Japan? What spirit does the Church show? Page 246.
4. Who were the speakers, who the audience, one day, at Sakai and under what auspices were they assembled? Page 248.
5. Point out what is admirable in the Otaru woman. Page 250.
6. What is the "Parenthesis" about and what does it "suggest"? Page 251.
7. What is it at Tabriz that "seems a foretaste of heaven"? Page 257.
8. Instance some of the changes which time has brought to Bangkok. Page 257.
9. Who is Dr. Field's new helper at Seoul? Page 258.
10. What did they think of Dr. Brown's visit in Korea? What did the Koreans do for him? Pages 258, 259.
11. What made a "red-letter day" at Pyeng Yang? Page 258.
12. Why was it unusual friendliness for a Hindu woman to offer her own drinking vessel to the missionary? Page 260.

THE VISION AND THE TASK.

PAPER (SLIGHTLY CONDENSED) READ BY MRS. PETER ROBERTSON AT ANNUAL ASSEMBLY, PHILADELPHIA, APRIL, 1901.

Our God is a spirit, and yet He has graciously revealed Himself by the open vision. He walked in Eden, He appeared to Abraham, to Isaac. To Jacob He showed the nearness of earth to heaven by a vision of ascending and descending angels. To Ezekiel in captivity was given new hope by the strange vision of dry bones. To faithful Daniel, the triumphs of the kingdom of God were revealed by the vision of the stone cut out without hands, smiting the gigantic image and increasing till it became a mountain and filled the earth. Those wonderful missionary sermons on the day of Pentecost were a fulfilment of the prophecy, "Your young men shall see visions," and the inspired missionary to the Gentiles was called into service by a vision of the ascended Christ. "Where there is no vision, the people perish."

God grants to all who wait upon Him such a vision of Himself as makes them certain of the work to which He has called them. The greatest spirits have ever had this inspiration. Musicians have written, feeling that they thus carried God's message to human souls; artists have chiseled and painted inspired by the same thought; explorers and scientists, as well as philanthropists and missionaries, have felt the inspiration of God's call to a particular work.

A "task" is a "specific amount of labor imposed by authority," and the certainty that this specific work has been imposed by supreme authority gives dignity to the humblest life. The recognition of such a task is in itself a vision, changing drudgery to noble service.

Upon us as missionary workers, in common with all whom Christ has redeemed, has been imposed the task of bearing the story of His love to every creature—in our own homes, to all in our own fair land, and to those far away who never heard the sound of a church bell; to fierce cannibals; to proud, cultured, wily priests of false religions; to hopeless slaves of cruel masters; to those who scoff at the message and even "kill those who are sent unto them," as well as to others who hunger for the bread of life. Who is sufficient for these things? Surely without the vision we must despair; but with a vision of the abiding presence of the ever-living, all-powerful Christ, we may confidently labor on.

The carrying of the message often necessitates services in themselves menial and revolting. The messengers are called upon to wash and clothe vermin-covered children, to visit filthy huts, to minister to the sick in dark, stifling rooms, to patiently deal with those whose previous environment and heredity have

made them thieves, liars, impure, ungrateful, vile-mouthed. Are we equal to such a task? The Master, who touched the foul leper, who "endured the contradiction of sinners against himself," and "saw of the travail of his soul and was satisfied," gently whispers, "Follow me." "The servant is not better than his lord." "As the Father hath sent *me* into the world, even so send I *you*." A vision of the transforming power of the gospel of Christ and the possibilities within every human soul, gives courage to work among the most degraded. Let us oftener turn to the records of our beloved missionaries for instances of such transformation.

The task of the leaders in missionary work includes the duty that Browning assigns to the poets: "They should strive to see things as God sees them and tell men how that is." It is not enough that *we* have learned the duty and privilege of missionary work. Upon us is imposed the task of training the children, guiding the young people, enlisting new converts of our churches, and (most difficult of all) awakening uninterested Christians. The attempt to do these things will so overwhelm us with a sense of our weakness as to drive us to our knees, and lo! we find that communion with our Father is a part of the duty laid upon us. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." I remember being startled years ago by hearing a somewhat distinguished missionary say, "You must pray for me here at home, for often I have not time to pray for myself." I was not surprised to learn after some years that she had turned aside from missionary work. May God grant us this day a vision of the *power of prayer!*

A missionary of the American Board tells of a wonderful revival that began on a certain day. He could not account for it till he found that many bodies of Christians in America were that day fasting and praying for the heathen world. Many times has God on mission ground fulfilled His promise, "While they are yet speaking, I will hear."

Again, the accomplishment of our God-imposed task necessitates giving of our money. Are we ready for self-denial? Do we ask how much? Is it one-tenth, one-half, or all that we have? "As I have loved you" is the measure the Master gives. May we have such a vision of the possibilities of service in one convert from heathenism that we shall say with President Harrison, "Had I a million dollars to give, I would consider it well invested if it raised up one such worker as Miss Lilavati Singh."

That our hearts may be strong to labor, God vouchsafes unto us assurances of final victory and glimpses of the coming glory. St. John saw "a great multitude which no man could number, of all *nations* and *kindreds* and *people* and *tongues*, standing before the throne, clothed with white robes and palms in their hands, crying with a loud voice and saying, Salvation to our God which sitteth upon the throne and unto the Lamb."

SINCE LAST MONTH.

ARRIVALS:

July 8.—At San Francisco, Miss Ellen Strong, from Korea. Address, Portland, Oregon.
July 13.—At New York, Rev. J. B. Kolb and family, from Brazil. Address, Albertis, Pa.
July 22.—At Omaha, Neb., Mrs. J. W. McKean and children, from Chiang Mai, Laos.
July 26.—At San Francisco, Rev. Graham Lee and family, from Korea. Address, 1672 Hennepin Ave., Minneapolis, Minn.
August 2.—At San Francisco, Rev. B. C. Haworth and family, from Tokyo, Japan. Address, 527 Kenwood Terrace, Chicago, Ill.
Miss Annie B. West, from Tokyo, Japan. Address

DEPARTURES:

June 22.—From San Francisco, Mrs. J. A. Fitch and two children, returning to Shantung, China.
July 20.—From New York, Rev. Melvin Fraser, returning to Bululand, Africa.
Mrs. W. C. Johnston and two children, returning to Efulen, Africa.
Mrs. J. M. Kyle, returning to the Brazil Mission.
Miss Anna Belle McPherson, to join the Brazil Mission.
August 2.—From San Francisco, Miss Mary Snodgrass, returning to Shantung, China.
August 3.—From Tacoma, Wash., Rev. W. O. McIntire, to join the Philippines Mission.
August 10.—From San Francisco, Miss Elizabeth P. Milliken, accompanied by her mother, Miss Mitani and Mrs. D. B. McCartee, returning to Tokyo, Japan.
Miss Helena Wyckoff, to join the East Japan Mission.

August 10.—From San Francisco, all to join the Korea Mission:
Rev. and Mrs. Wm. N. Blair, Rev. Edward H. Miller, Rev. William M. Barrett, Miss Mary B. Barrett, Miss Mattie M. Henry.

DEATHS:

June 16.—At Tabriz, Persia, Esther Foster, youngest daughter of Rev. and Mrs. S. C. Wilson, aged three years and nine months.

June —.—At sea, off the coast of Hainan, of typhoid fever, Mr. Jeremiassen, formerly a member of the mission. [Account will appear next month.]

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting omitted in September.

September. Prayer Union.—*Young People's Work.*

Third Tuesday of September (17th) prayer-meeting in small auditorium. Come and unite with us in this opening autumn service.

THE many friends of Miss Isabella Nassau will be happy to learn that she has entirely recovered from illness and is expecting to visit Philadelphia in the autumn.

UPON their return to the Laos, Dr. and Mrs. Denman will carry with them a communion set, a gift from the Y. P. S. C. E. of Tioga Church, Philadelphia.

THE notices and reviews in the August number of WOMAN'S WORK give some idea of the variety and interest to be found in the books recently added to our library. Among those of greatest importance is *Daybreak in Livingstonia*, which is highly commended in all quarters. If you should be too busy to read the whole big book, at least do not pass over pp. 166, 167, 206–209, 311–342. In these records of the blessing granted to the Word as carried by our Scotch brethren into Central Africa, in the space of only twenty-five years, you will find the truth of Ps. cxix, 130, marvellously proved.

A VERY interesting missionary game is now ready for issue. It is called *A Zig-Zag Mission Trip*, and by it the players visit the principal mission stations of the Presbyterian Church, beginning at Beirût, Syria. They have the usual delays at the frontiers of the various lands, but at length arrive at home. This game is highly recommended to Band leaders and mothers who would interest their children in missions. Price, 25 cts.

THERE is also now ready an interesting programme or exercise on *The Twenty Christian Centuries*, 3 cts., 25 cts. per doz. This exercise was given at the popular meeting for young people in the Academy of Music during the sessions of General Assembly in Philadelphia. The children tell the story of the centuries, the tale being interspersed with stirring hymns by chorus and congregation. It is well adapted for anniversary occasions.

THE *Railroad Tickets* mentioned in our last number have gone off so rapidly that a fresh supply has already become necessary.

COPIES of Secretary Robert Speer's address before General Assembly may be had by applying at our rooms. A masterly effort and an exhaustive argument for foreign missions.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

OUR newly appointed missionaries are going to their various stations during these months: in July, Miss A. Belle McPherson sailed from New York for Bahia, Brazil; in August, Miss Henry from San Francisco for Korea; Miss Ricketts and Miss Jones from Tacoma for China; this month others will sail for India. Later we shall be able to give the full list.

ONE of the faithful who has been going about through her Presbytery organizing societies, writes: "I had a very successful trip; the Lord was with me. The president of our missionary society here at the Agency is an Indian. She is so interested in the mission cause, and although a poor woman (her husband is a farmer and they have four little children), yet she gives as much or more than those who have plenty of this world's goods. She was so anxious there should be more societies in our Presbytery, that she left her work the morning I left and went around to all the members of our society, and had them write out a statement of their interest and sympathy and pledge themselves to pray for my success every day while I was gone. This paper they sent to me to encourage me. I believe that was the reason the Lord manifested Himself so clearly to me." Can any doubt that these prayers were heard and the efforts blessed? May prayer be continued not only by these but by us all, that the new societies may grow in knowledge and interest.

LAST winter we learned of a successful plan for increase in interest and knowledge by the organization of a "Woman's Missionary Social Union," in a place where there are six denominational societies. Article Three of their constitution gives the general objects of the Union as: "First, to enlarge our knowledge of missionary work carried on by all the denominations represented in the Union; Second, to enkindle greater interest and enthusiasm by mutual conferences regarding successful plans and methods for the conduct and improvement of our separate societies; Third, to stimulate a spirit of systematic and liberal giving for the support of Missions; Fourth, to promote mutual sympathy, united prayer and effort for the extension of the kingdom of our Lord Jesus Christ." These quotations show the benefits expected. They have a printed "Visiting Schedule," with the name of each denomination numbered and the dates of their meetings.

THE Field Secretary will spend October in attendance upon Synodical meetings, and early in November in North Dakota.

THE August and September numbers of the Bulletin were combined in one issue and sent out to reach the societies about the middle of August.

From New York.

Wednesday meetings omitted during September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

THE time is near at hand when the summer offerings should reach our Board treasurer. We surely cannot neglect this opportunity to express our thankfulness, for mercies received during the past summer, by helping to relieve in some measure the suffering, mental, moral and spiritual, of women and children in less favored countries than ours. The cry of some of the women in heathen lands that "it is too late to do much for us, but do save our children," is one that must touch all hearts. A little trouble and thought on the part of one woman in each auxiliary will bring great results, as the majority only need to have matters explained to them to give liberally and readily.

MRS. REUTLINGER started for her home in Africa in July. She was to remain in Switzerland with friends for a visit *en route*. Her presence among us was an inspiration and she is followed back to her field with warmest wishes for strength and success.

IT is a pleasure to read in a recent letter of the delight that Mrs. Snyder is taking in the new house in Bangkok. It is as yet but one-third of a house, and small, but it is sanitary and on mission property, and has a yard, the value of which can be appreciated by mothers. Mrs. Snyder is a missionary of St. Lawrence Presbytery, which has helped to secure this house by special gifts.

THE report of the Y. P. S. C. E. for 1901 is in the possession of every society associated with our Board. May it prove an impetus to greater work this coming year as we review the failures of the past.

WE are asked to suggest that each Young People's Secretary become a subscriber to WOMAN'S WORK FOR WOMAN. We can hardly believe that such a request is necessary, though the evidence is strong. As an army cannot attack the enemy and win the battle without ammunition, neither can an officer of a Y. P. Society lead the attack without the information furnished by our magazine.

WE regret to learn of the resignation of the Rev. E. D. Martin of India, missionary for the Kentucky Y. P. S. C. E.

MISS DORA CHATTERJEE, the daughter of Rev. K. C. Chatterjee of Hoshyarpur, India, has taken a four years' medical course in this country and was graduated in May from the Woman's Medical College in Philadelphia and received her degree of M.D. She is now at work in a hospital, and in October returns to her home in India to devote herself to medical missionary work among her own people. She goes under the care of our Board, and we welcome her and are pleased to count her in among our faithful workers.

WE quote from a recent letter: "We must measure our service by Paul's standard, 'As much as in me is,' and should work continually to find out how much is in us."

From Northern New York.

THE semi-annual meeting of the Woman's Foreign Missionary Society will be held in the Presbyterian church, Catskill, N. Y., Thursday, Oct. 10. Missionary addresses will be given at the morning and afternoon sessions, together with brief reports from the Secretaries. This meeting is not held for the purpose of transacting business, but for conference and to stimulate a deeper interest in the work for the coming winter. As the time tables of all railroads are changed in September, the hours for the sessions, as well as for arrival and departure of trains, will be given later, in notices sent to the Secretaries of Auxiliaries.

WITH the beginning of this month many of our workers will be returning home from their summer vacation invigorated, we trust, by their rest and prepared to take up the work of their society with increased zeal and consecration. There was never more need for earnest, consecrated work and workers than now. The doors are wide open for us to enter and to help those who are ready to go and take possession of the lands beyond for the Master.

WE are hoping, this fall, that many of our young women will respond to the appeal, made at Annual Meeting, to consecrate themselves to the work of training the children for missions in Bands and Junior C. E. No work for the Master pays larger interest than this work of training the children for future usefulness in the Lord's service.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THIS is the month when we take up the work of the year in sober earnest—the time when we rally our forces for the fall campaign. It is going to be hard for our section of the country to hold our own this year, let alone make an advance; but if God has withheld rain from us and so lessened our prosperity, we are none the less grateful to Him for other blessings. Let us do what we can—He asks so much, neither more nor less.

A LETTER from Rev. R. H. Milligan was read at our mid-monthly meeting. He writes from Africa of the great need of an increased force of laborers. While Mr. Milligan is not our own missionary, we feel a warm interest in him ever since he was with us at our annual meeting five years ago.

MISS CARRIE CLARK writes that she is at last settled at Jagraon. She tells of a year of plentiful harvests in India, but of great alarm that is felt over spread of the plague. Jagraon, she says, is a large, walled city, very wicked and difficult to reach with the gospel, because of a powerful anti-Christian society that is domiciled there. We wish that Miss Clark could appreciate how much good her letters are doing. She has written three this year, which is far above the average number

that is received from our missionaries at the Board rooms. We thank her very much.

MRS. MILES of Bogotá relates in a letter several instances of Colombian Protestants who have suffered persecution for their faith and been true to their newly-found Master. It is difficult for us to realize what is an indisputable fact—that in many places on this western continent, the beginning of the twentieth century though it is, religious freedom is merely a name. We hope, however, that education and contact with more enlightened people will finally win the day and make it possible for men and women to worship God as an awakened conscience dictates.

WE hope that every society will send to 1516 Locust St. for mite-boxes for the Silver Jubilee fund. By beginning early we may be able to make an offering which will mark this silver anniversary year as one to be forever remembered in our annals.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P.M. All are invited. Executive Committee, third Monday.

THE Epworth League Convention met in San Francisco, and seemed almost a repetition of the C. E. Convention of 1897. Crowded trains arriving all through the meeting, the welcome, the kind attention of railroads and of street car conductors, the great pavilion packed to overflowing, the great choir, and great organ, built for the occasion; even in Golden Gate Park the word "Welcome," formed by growing plants, met them; the streets were decorated in red and yellow for the Methodists South, and red and white for Methodists North; fine speakers—Methodist bishops and brilliant preachers who were not bishops—were here to electrify the people and to instruct. All the churches had a feast of good things on the Sabbath.

The words back of the speakers' stand, in large letters, read, *1901—Our Aim is Missions —1902.* Rev. G. W. Kirby of Montreal said, "The Bible and Young People's movement are the two great determining factors of the twentieth century." Our Presbyterian Christian Endeavorers were useful everywhere, in the choir, as ushers, fitting up booths, which were a feature of the promenade outside of the auditorium.

MRS. J. A. FITCH and two little sons sailed for Shantung, China, recently, returning from a furlough. Her husband remained in China to help study out the problems there. Mrs. Fitch was glad to return and seemed very hopeful.

ANOTHER wedding took place recently at 920 Sacramento Street. Wong Gee, a Chinese resident of Minneapolis, a man highly esteemed there, a member of Westminster Church, asked for a wife from the Home. Choie Kue was pleased to become his wife, and the wedding was a happy event. Another girl who was married from the Home nine years ago is, with her husband, a member of the same church in Minneapolis, and was present at the wedding. The two couples will enjoy each other's companionship. Choie Kue will carry her church letter. Miss E. H. Paige of Minneapolis, a warm friend of the bridegroom, was also present at the wedding.

LEAFLETS for September: *Japan, Historical Sketch,* 10 cts.; *Questions and Answers,* 5 cts.; *Woman's Lot in Japan,* 10 cts. per doz.

NEW AUXILIARIES AND BANDS.

MISSOURI.

Appleton City, "Hudson," W.M.S.
Carthage, Deo Data Bd. (re-organized.)
Kansas City, Linwood Ch., Laural Bd.
Kansas City, Fourth, Bd.
St. Joseph, Westm'r, Helen N. Bullard Bd.
St. Louis, Markham Mem'l Mission, Carol Club.
St. Louis, West, Y.L.S.
" " " Sunshine Bd.
Webb City, Mary McFarland Bd.

Mrs. J. B. Moore Bristor, of Baltimore, in memory of her son, William Cross Moore, gave $300 for famine orphans in India.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1901.

PRESBYTERIES IN SMALL CAPITALS. * Indicates Thank Offering.

BALTIMORE.—Aberdeen, 12.35, S.C.E., 3, S.C.E. Jr., 3; Baltimore, Aisquith St., S.C.E., 10; Babcock Mem'l, 27.61; Boundary Ave., 10; Broadway, S.C.E., 5; Brown Mem'l, 290, Y.L. Aux., 40, Children's Working Club, 10, S.C.E., 12.50; Central, 30, Seek and Save, 57, S.C.E, 12; Chestnut Grove, S.C.E., 3; Emmittsburg, 14.32; Govanstown, S.C.E., 11.70; Mt. Paran, 4, $583.39

BELLEFONTAINE.—Galion, 7.00

BUTLER.—Allegheny, 3, S.C.E., 10; Amity, 10; Butler, 1st, 11.20, S.C.E., 13.32, Y.W.S., 17, Our Club, 15.20, Special Gift, 11; Concord, 7; Glade Run, 10; Grove City, 17; Middlesex, 17; North Liberty, 7; North Washington, 12.50, Mission Band, 2.04; Petrolia, 7.50; Portersville, 8.42; Plains, 3.60, Silver Off. Pres. Soc., 22.10, 204.88

CARLISLE.—Carlisle, 1st, S.C.E., 5; 2d, 30; Chambersburg, Falling Spring, 35; Duncannon, S.C.E., 3.50; Gettysburg, 18; Harrisburg, Covenant, S.C.E., 5; Market Square, 66, Willing Helpers, 2, Sr. Dept. S.S., 40.45, S.C.E. Jr., 30; Pine St., S.C.E., 25; Lebanon, 5.45; 4th St., 10; Mercersburg, 10.75; Newport, 7.55; Paxton, 35; Shippensburg, 28; Silver Spring, 5; Waynesboro, S.C.E., 5, 366.70

CHESTER.—Chester, 1st, 10; Coatsville, 25; Downingtown, 5.73; Fagg's Manor, 17.50; Kennett Square, 3; Lansdowne, 31.35, S. E. Howard Cir., 2.50; Lincoln University, Willing Helpers, 10; New London, 4.30, S.C.E., 18.74; Nottingham, S.C.E., 6.10; Oxford, 12; Ridley Pk., S.C.E., 6; Swarthmore, 15, S.C.E., 5; Wayne, 10, S.C.E., 13; Westm'r, 13.25, S.C.E. Jr., 7, Leaman, Mission Band, 7; West Grove, 9; A Friend, 100, 4th Dist. Meeting, 5.50, 336.97

CLEVELAND.—Ashtabula, 7.25; Cleveland, 1st, 127; 2d, 87.65; Beckwith, 12.70; Calvary, 49.55; Case Ave., 12; Willson Ave., 7; East Cleveland, Windemere, S.C.E., 5; Glenville, S.C.E., 10; Kingsville, S.C.E., 8; Painesville, Lake Erie College, 30; Wickliffe, S.C.E., 2.50, 358.65

DAYTON.—Clifton, 8.45; Greenville, 16; Middletown, 30.69; Piqua, S.S. Bd., 25; Seven Mile, 13; Springfield, 1st, 22, Y.W.S., 7; Xenia, 16.30, S.S. Bd., 9, Conversazione, 5, 152.44

ELIZABETH.—Basking Ridge, S.C.E., 15; Carteret, S.C.E., 5; Cokesbury, S.C.E., 5; Cranford, 19.62, S.C.E., 25; Elizabeth, 1st Ch., 45; 2d, 15, Bd., 6; 3d, 16, Y.L. Cir., 15; Madison Ave., 7; Westm'r, 42, S.C.E., 7.83; Lamington, 21.75, S.C.E., 5; Plainfield, 1st, S.C.E., 10; Crescent Ave., 180; Hope Chapel, S.C.E. Jr., 1.28; Warren Chapel, 10; Rahway, 2d, S.C.E. Jr., 6.36; Roselle, 24.61; Springfield, 5; Woodbridge, 8, 495.45

ERIE.—East Bradford, S.C.E., 6.25; Erie, Central, S.C.E., 31.20; Park, S.C.E., 16.25; Edinboro, 6.02; Franklin, S.C.E., 20; Girard, 7.01; Mercer, 1st, 24.63, S.C.E. Jr., 5; 2d, Y.P., 19.40; North East, S.C.E., 5.46; Meadville, 1st, K. Reynolds Bd., 2.50; Warren, Mrs. F. Henry, 400; Wattsburg, S.C.E., 1.50, 545.22

HURON.—Chicago, 12; Norwalk, 12; Olena, S.S. Bd., 2.40; Sandusky, 8, 34.40

JERSEY CITY.—Englewood, 1st, Steady Streams, 5.50; Garfield, S.C.E., 4; Hackensack, 10, S.C.E., 5, S.C.E. Jr., 1; Jersey City, 1st, 37.57, S.C.E., 25, Y.L. Bd., 7, Y.G. Cir., 16.06; Westm'r, S.C.E., 30; Leonia, 3.68; New Foundland, 7; Passaic, 24.43, S.C.E. Jr., 30; Paterson, 2d, 25, Y.P. Guild, 15, L.L. Bd., 50 cts.; Redeemer, 10.75, Y.L. Bd., 7.50;

Rutherford, 23.43; Tenafly, S.C.E., 5, 293.41

Lackawanna.—Athens, 37.50; Avoca, S.C.E., 40, S.C.E. Jr., 50; Carbondale, 51.18; Honesdale, 35; Moosic, Y.L. Cir., 14, S.C.E., 6; Montrose, 81, S.C.E. Jr., 2; Plymouth, 10.40; Scranton, 1st, 75; 2d, 2.50; Washburn Street, 6.60; Sayre, 7.85; Troy, 20, Birthday Bd., 6.25; Tunkhannock, S. C.E., 20; Ulster, 6.25; West Pittston, 42, Y.P.M. Bd., 10.50, Colored Workers, 3; Wilkes-Barre, 100, S.C.E., 100, Mrs. Loop's Bd., 10; Mem'l Ch., 13, Junkin Bd., 6.12; Wyalusing, S.C.E., 5; Wysox, 5, 1,013.65

Lehigh.—Catasauqua, S.C.E., 5; Easton, Brainerd Mem., 40; 1st, 115, Y.L., 15; College Hill, 10; Hazleton, 39.53, S.C. E., 8, Wild Daisy, 2.50; Mauch Chunk, 24; Pottsville, 1st, 15, 273.83

Morris and Orange.—Boonton, 1st, S.C.E. Jr., 10; E. Orange, Arlington Ave., 20; Bethel, 17.50, S.C.E., 15; Brick, 100; 1st, 137.50; Mendham, 1st, Mrs. Hines, 2; Meyersville, Ger., L.A.S., 5; New Providence, 8; Orange, 1st, 150, S.C. E., 20; South Orange, Trinity, S.C.E., 12.67; Wyoming, 1st, 12, 509.67

Newark.—Arlington, 15; Bloomfield, 1st, 125; Montclair, 1st, 100, S.C.E., 19.87, Sunbeams, 6; Trinity, 15, S.C.E., 20, S.C.E. Jr., 2.50; Newark, 1st, 140, Stearns Soc., 100, S.C.E., 50, Mrs. E. M. Douglas, 15; 3d, 250, S.C.E., 10; Calvary, 24; High St., 35.98; Roseville Ave., 40; South Park, 154.75, S.C. E. Jr., 3, Faithful Workers, 2, 1,128.10

New Brunswick.—Flemington, 13.85; Pennington, 28.91, Anna Foster Bd., 15; Titusville, Cash, 10; Trenton, 4th, 175; Prospect St., 30, 263.76

New Castle.—Glasgow, 5; Green Hill, 4.15; Middletown, 3.06; Red Clay Creek, S.C.E., 10; Rock, 5; West Nottingham, 8.95; Wilmington, Central, 32; East Lake, S.C.E., 91 cts.; Olivet, S.C.E., 2.50; Rodney St., 13.47; West, 9.20; Zion, 3.10, Happy Harvesters, 5, 102.34

Philadelphia.—Arch St., Y.P.Soc., 5.20; Bethany, 110; Bethlehem, Y.P.Soc., 27.54; Tabor, Little Lights, 15.25; West Park, 3.60; Woodland, 64.85, 226.44

Philadelphia North.—Abington, 42.40, S.C.E., 5; Ashbourne, 17; Bristol, 26.60; Brownsburg (Thompson Mem'l), S.C.E., 2.24; Carmel (Edge Hill), S.C.E., 3; Chestnut Hill, Trinity, 5; Doylestown, 37.50; Fox Chase, Mem., S.C.E., 40; Frankford, Y. P. Union, 36; Germantown, 1st, 104.10, Paton Club, 20, Miriam Bd., 32, Elliot (boys), 7.26, Senior Bd., 5.51; 2d Ch., 10; Market Square, 7.65; Hermon (Frankford), 7.80, Y.L., 6.25, S.C.E., 6.25, S.C.E. Jr., 1.25; Manayunk, 11; Narberth, S.C.E., 5; Neshaminy of Warminster, 5; Neshaminy of Ivyland, S.C.E., 5.25, S.C.E.Jr., 50 cts., E. M. Philips S. C.E. Jr., 1; Norristown, 1st, 10, S.C.E., 18.75; Central, S.C. E., 3.75; Pottstown, S.C.E., 15, Hill Sch. Bd., 40; Reading, Olivet, Aftermath Soc., 17; Wissahickon, 7.50; Through Miss Penrose, 4; Offerings from Shanghai, 12.26, 578.82

Pittsburg and Allegheny Com.—Allegheny, 1st, Earnest Workers, 50; 2d, S.C.E., 5; 1st, German, Y.L.B., 10; Central, S.C.E., 35; Avalon, S.C.E., 10; North, 18.55; Bethany, 10; Chartier, S.C.E., 5; Mrs. Hill's Cl., 11; Clifton (Alleg.), King's Soldiers, 3, Potter Bd., 6; Charleroi, S.C.E., 11; Edgewood, 65; Glenshaw, 7.50; Haysville, 3; McDonald, 16.98; Natrona, Mrs. Hall's Cl., 10; Pittsburg, 1st, 100; 2d, 13; 3d, 38; 6th, 50; 43d St., 29; Bellefield, 6.20; East Liberty, 250; Hiland, 13.75; Homewood Ave., 7, S.C.E., 10, Jewels, 5; Park Ave., 10; Point Breeze, 10; Shadyside, S.C.E., 42; Pine Creek, 1st, 6; Sharpsburg, Boys' and Girls' Bd., 1.50; Sewickley, 25; Tabernacle, 5.50; Wilkinsburg, 25, 933.98

Portsmouth.—Ironton, 3.50; Jackson, 2.50; Portsmouth, 1st, 13.70; Sandy Springs, 2, S.C.E., 1; West Union, 1.25, 23.95

Union.—Hopewell, 9.80; Knoxville, 2d, 11.72; 4th, 18.15; Madisonville, 3.10; Rockford, 4.35; Shannondale, 11; Band, 1, 59.12

Washington.—Burgettstown, 1st, 18; Cross Creek, 41.60; Mt. Prospect, S.C.E., 30; Upper Buffalo, McMillan Bd., 30; Washington, 1st, 75; Cornes Bd., 25; 2d Ch., 10.06, Non Nobis Bd., 7.83, Gleaners (Girls), 32; West Alexander, 38; Wheeling, 1st, S.C.E., 2; Vance Mem., 25; Semi-Annual Int., 45, 379.49

Wellsboro.—Mansfield, 7.55; Port Allegheny, 3.77, 11.32

Westminster.—Centre, 14; Chestnut Level, 27.25; Columbia, S.C.E., 12.50; Boys' League, 3.18; Little Britain, 12.50; Marietta, S.C.E., 11; Middle Octorara, 10, S.C.E., 15; Pequa, 14; S.C.E., Jr., 5; Slate Ridge, 5; Union, 16.50, S.C.E., 5; Wrightsville, 12.50; Julia M. Demuth Miss'y Fund, 82.50, 245.93

Wooster.—Apple Creek, 3; Belleville, 2; Congress, 16.25; Creston, 7.70; Fredericksburg, 18.80; Mansfield, 17; Orrville, 4.10; Perrysville, S.C.E., 3.60; Savannah, 8, In Mem. Mary A. Lawson, 3; West Salem, 4; Wooster, 1st, 12.50; Westminster, 37.05, Y.L.Soc., 2.75, S.S. (Myers Mem.), 30, 169.00

Zanesville.—Brownsville, 9.50, S.C.E., 5; Coshocton, 5; Frazersburg, 3.55; Granville, 11.50; Homer, 10; Martinsburg, 11.18; Mt. Vernon, 12.50, Busy Bees, 3; Newark, 21, Children's Bd., 5; Pataskala, 4, S.C.E., 3; Zanesville, 1st, 10; 2d, Y.L., 10, 124.23

Miscellaneous.—Medical Fund Refunded, 175.00

Total for July, 1901, $9,597.14
Total since May 1, 1901, 16,020.80

Julia M. Fishburn, *Treas.*,
501 Witherspoon Building.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1901.

* Indicates gifts for China, † for India orphans.

Bloomington.—Bloomington, 1st, 5; 2d, 90.74; Champaign, 148.35, C.E., 12.50, Jr. C.E., 4.50; Danville, 1st, 30, C. E., 10; El Paso, 5; Hoopeston, C.E., 8; Lexington, 8.20; Selma Ch., 12.75; Minonk, Mrs. Stoddard, 10; Normal, C. E., 15; Onarga, 15; Paxton, 5; Piper City, Neely Bd., 5; Rankin, 8; Savoy, Prairie View Ch., 2.50; Tolono, 8.80; Towanda, 1, $405.34

Boulder.—Berthoud, 2; Boulder, 24; Brush, C.E., 1; Cheyenne, Jr. C.E., 5; Greeley, 25, Jr. C.E., 4; Ft. Collins, 10; Ft. Morgan, 7.47; Longmont, C.E., 12.85; Timnath, 3.75; Valmont, C.E., 5, 100.07

Butte.—Anaconda, 8; Butte, Immanuel Ch., Jr.C.E., 1; Deer Lodge, 1.60, C.E., 3, Jr. C.E., 1.25; Missoula, 6, 20.85

Cairo.—Bridgeport, Light Bearers, 5; Du Quoin, 8, 13.00

Cedar Rapids.—Cedar Rapids, 1st, 75; 2d, 15; Marion, 20; Scotch Grove, 4; Wyoming, 5.75, 119.75

Chippewa.—Ashland, 3.08; Baldwin, 5; Bayfield, 3.25; Hudson, 9.20; Phillips, 2.25, 22.78

Chicago.—Austin, 13; Chicago, Ch. of the Covenant, 20; Campbell Pk. Ch., C.E., 8; 2d, 61.25, *5.25, Jr. C.E., 1; 4th, 35.10; 6th, 19; 41st St. Ch., 2; Endeavor Ch., 5; Hyde Pk., 58; Lake View, A Lady, *4; Ridgeway Ave. Ch., 69 cts., Jr. C.E., 50 cts.; Evanston, 1st, 90, Girls' Guild, 10, Noyes Circle, 21.25, C.E., 31.25; Joliet, Central Ch., 46.70; Lake Forest, Ferry Hall Soc., 69.45, Steady Streams, 21, Y.P.S., 16.14; River Forest, 8; Thornton, Homewood Ch., 2; South Waukegan Ch., 2; Wilmington, Mrs. A. J. White, 5; Miss Ida Stults, 2; Mr. Bow, *5; Anon., 9, 571.58

Corning.—Afton, 6; Bedford, 4; Corning, Jr. C.E., 6.75; Essex, 12.25; Red Oak, 25; Sidney, 1.75; Villisca, 9.40, 65.15

Council Bluffs.—Griswold, 2; Guthrie Center, 3; Logan, 2.50; Menlo, 4; Missouri Valley, 4; Hardin Tp. Ch., 1.50; Woodbine, 11.33, 28.33

Crawfordsville.—Attica, 18.30; Dayton, 50; Ladoga, 4, C.E., 5; Lafayette, 1st, 14.50; 2d, 25; Rockfield, C.E., 5; Rossville, 3; Thornton, 4; Spring Grove Ch., 4.88; Pbyl. Soc., 24, 157.68

Denver.—Denver, 1st Ave. Ch., Mr. and Mrs. Geo. Scheidemantel, 25.00

Detroit.—Detroit, Westm'r. Ch., 45.00

Dubuque.—Dubuque, 2d, 13.58; Mt. Hope Ch., 2.50; Hopkinton, 9.70; Independence, 105.50; Jesup, 5.67, †5; Manchester, 11.25; Middlefield, Unity Ch., 3.65; Oelwein, 5; Otterville, 2.45; Cono Center Ch., 1.12; Pine Creek Ch., 5.10, 170.52

Duluth.—Duluth, 1st, 21.40, *4; 2d, *1; Glen Avon, *1; Lake View, 5.10, *1, C.E., 2.50; Sandstone, 7; Two Harbors, 2.26, *50 cts., 45.76

Flint.—Flint, 7.75; La Motte, C.E., 2; Lapeer, 14.50, C. E., 4; Marlette, 1st, 3; 2d, 5, 36.25

Ft. Dodge.—Boone, 10; Carroll, 6; Dana, 5; Ft. Dodge, 3.85; Jefferson, 4.65; Lake City, 5; Pocohontas, 4.85; Rockwell City, 5, 44.35

Ft. Wayne.—Bluffton, 5; Columbia City, 9; Decatur, 8; Ft. Wayne, 1st, 17.70; Westm'r Ch., 15; 3d, C.E., 4.36; Goshen, 25.50; Lima, 3.50; Ossian, 5.50, Pbyl. Soc., 6.96, 100.52

Freeport.—Freeport, 2d, C.E., 9.50; Oregon, 6.80; Rockford, Westm'r Ch., 10.05; Winnebago, 23.45, 49.80

Gunnison.—Glenwood, Mrs. Fisher, 1, C.E., 1; Gunnison, Jr. C.E., 5; Grand Junction, 4, C.E., 3; Ridgeway, 1; Salida, 5, C.E., 5, 25.00

Indianapolis.—Franklin, 37.50; Greenwood, 2; Hopewell Ch., 8.35; Indianapolis, 1st, 76.74, C.E., 25; 4th, 5.20; 6th, 3.25; Tabernacle Ch., 26; Mem'l Ch., 14.15; Olive St. Ch., 2; Spencer, 6; Whiteland, 5.50, 211.69

Iowa.—Burlington, 1st, 25.22; Fairfield, 25, Gleaners, 1.80; Price's Creek, C.E., 1.47; Kossuth, 7.50; Libertyville, 3.20; Martinsburg, 1.55; Milton, 5; Montrose, 2.04; Mt. Pleasant, 19.89; Ottumwa, C.E., 5, 97.67

Iowa City.—Crawfordsville, 1; Iowa City, 13; Marengo, 3.30; Tipton, 1st, 12.50; Red Oak Grove Ch., 3; Washington, 18; West Liberty, 7.61; What Cheer, 1.75; Williamsburg, 5; Wilton, 5, 70.16

Kearney.—Ashton, C.E., 90 cts.; Central City, 4, C.E., 6.25; Cozad, 1.15; Fullerton, 4.56, C.E., 2.93, Jr. C.E., 2.77; Kearney, 4.12; Lexington, 4.03, Jr. C.E., 61 cts.; Litchfield, 1.75; N. Loup, 1.20; N. Platte, 8, C.E., 6.50, Jr. C.E., 3.50; St. Paul, 2; Shelton, C.E., 2.50; Sutherland, C.E., 2.15, 58.92

Kendall.—Idaho Falls, 2.10

Lake Superior.—Escanaba, 10, C.E., 5, 15.00

Logansport.—Bethlehem Ch., 2.50, Bourbon, 1 25; Brookston, 50 cts.; Buffalo, 2; Concord, 4.05; Crown Point, 9; Hammond, 4; Kentland, 1; La Porte, 26.08, C.E., 4; Lowell, Lake Prairie Ch., 8; Logansport, 1st, 10; Broadway

Ch., 8, Mrs. Isaac N. Crawford, 8.75; Lake Cicott, Pisgah Ch., 6.07; Mishawaka, 5; Mrs. Henry Little, 1.56; Monticello, 4, C.E., 5; Odessa, Meadow Lake Ch., 3.50; Plymouth, 55 cts., C.E., 2.31; Remington, 3.62; Bethel Ch., 10.23; Valparaiso, 12.45, Mrs. J. C. Pierce, 2.75; Pbyl. off., 3.14, 149.31

MADISON.—Janesville, C.E., 4; Kilbourn, 3.25; Madison, 18; Richland Center, 25 cts.; Reedsburg, 4; ——, 3, 32.50

MINNEAPOLIS.—Minneapolis, Andrew Ch., 16.15; 1st, Y. W.S., 10; Stewart Mem'l Ch., 17.65; Oak Grove, C.E., 3.60, 47.40

MONROE.—Adrian, 25; Coldwater, 7, Harrington Soc., 20; Hillsdale, 10.50; Jonesville, C.E., 4; Monroe, 12.75, C.E., 4; Palmyra, Y.L.S., 5; Reading, 2; Tecumseh, 10, C.E., 4.75, 105.00

MUNCIE.—Anderson, 12, C.E., 8, Jr. Workers, 9.50; Jonesboro, 5; Marion, 15; Noblesville, 1; Peru, 13.33; Portland, 4, *1; Union City, 10, *1; Wabash, 33.75; Winchester, 3.45, 117.03

NEBRASKA CITY.—Beatrice, 1st, 25.60; Fairbury, 5.62; Fairmount, 66 cts.; Hickman, German Ch., 10; Humboldt, C.E., 3.40; Lincoln, 1st, 13.31; 2d, 8.70, C.E., 5; 3d, 4.70; Palmyra, 3.40; Seward, 1.02; Tecumseh, 4.80, C.E., 10; Utica, C.E., 2.25; York, 3.60, C.E., 18, 120.06

NEW ALBANY.—Bedford, 3; Charlestown, 3; Corydon, 3; Hanover, 7.90; Madison, 1st, 12.50; Mitchell, C.E., 2.50; New Albany, 1st, 14.55; 2d, 21.35; Salem, 3.60; Valley, 3; Vernon, 4.85; Vevay, 9.02, 88.27

PEMBINA.—Drayton, C.E., 5; Emerado, Jr. C.E., 7; Glasston, C.E., 2; Hamilton, C.E., 10, 24.00

PEORIA.—Galesburg, 18; Green Valley, 6, Rural Gleaners, 3.90; Knoxville, 20; Lewistown, 13, C.E., 6; Peoria, 16, C. E., 22, E. R. Edwards Bd., 7, Little Lights, 1; Westm'r Ch., 2; 2d, 52; Grace Ch., C.E., 10; Princeville, 12; Toulon, Elmira Ch., 12, C.E., 6.25, 187.15

PUEBLO.—Florence, 7.15, C.E., 5; Hilltop, 5.75, C.E., 2.25; Pueblo, 1st, 12.50, C.E., 11.25; Mesa Ch., 12.50; Rocky Ford, 12.60, 69.00

ROCK RIVER.—Albany, 1.25; Aledo, 8.60; Ashton, 4; Dixon, 6; Garden Plain, 3.65; Geneseo, 4.80; Milan, 3.60; Millersburg, 2.25; Morrison, 12; Norwood, 4.80; Princeton, 6.45; Rock Island, Central Ch., 6; Broadway Ch., Ruth's Bd., 12.50, Jr.C.E., 12; Viola, 1.95; Spring Valley, 2.55, 92.40

SAGINAW.—Alma, 14.55, College Y.W.C.A., 7.76; Bay City, 1st, 15.77, S.S., 6.45, Wight Bd., 78 cts.; Mem'l Ch., 2.50; Midland, 7.37; Saginaw, Warren Ave. Ch., 4; 1st, 68, Jr. C. E., 5, Bible Cl., 6, Mrs. C. H. Green's Cl., 5; Immanuel Ch., 1.94; Westm'r Ch., 25, Sunbeam Circle, 8, 178.12

ST. PAUL.—St. Paul, Dayton Ave. Ch., 25.74, Inter. C.E., 5; 1st Ave. Ch., 12, C.E., 7; House of Hope Ch., 126.25; Macalester, 3.60, 179.59

SCHUYLER.—Carthage, 8.25; Fountain Green, 5; Macomb, 19.10; Monmouth, 10, C.E., 20, Jr. C.E., 25; Mt. Sterling, 17.15, Earnest Workers, 10; Wythe Ch., 10, 124.50

SPRINGFIELD.—Buffalo Hart, Busy Bee Bd., 1.75; Decatur, Brier Soc., 5; Jacksonville, State St. Ch., 56.60; Westm'r Ch., 32.75; Maroa, C.E., 5; Mason City, 10; Springfield, 1st, E. J. Brown Soc., 20; 3d, 8, 139.10

SIOUX CITY.—Ashton, German Ch., C.E., 2; Cherokee, 10, C.E., 2.50; Cleghorn, 2.50; Denison, 1.03; Ida Grove, 4.50; O'Leary, Union Tp. Ch., 4, C.E., 4.50; Paullina, 2; Sioux City, 1st, 4, C.E., *10; 2d, 3.11; Schaller, 2; Storm Lake, 10, 62.14

VINCENNES.—Evansville, 1st Ave. Ch., 1; Grace Ch., 24.05; Parke Mem'l Ch., 5; Walnut St. Ch., 60, C.E., 5; Farmersburg, 5; Mt. Vernon, C.E., 1.66, Jr.C.E., 1.25; Petersburg, 2, Little Light Bearers, 77 cts.; Princeton, 4.40; Rockport, 2.75; Terre Haute, Central Ch., 5; Washington Ave. Ch., 6.25; Vincennes, 14.80; Indiana Ch., Solid Workers, 3.15, Heart and Hand Soc., 2; Upper Indiana Ch., 1.50; Washington, 3; Individual gift, 10, 158.58

WATERLOO.—Ackley, 10, Jr.C.E., 2.50; Albion, *25 cts.; Aplington, 2.75; Clarksville, 2; Conrad, 1.50; Greene, 2.50; Grundy Center, 21; Marshalltown, 11.50; Nevada, C.E., 10; Williams, 2.50, 66.50

WHITEWATER.—Aurora, 2; Bright, Providence Ch., 2; Clarksburg, 2; College Corner, 5, C.E., 3.82, Jr.C.E., 4.45; Connersville, 7.50; Forest Hill, Union Ch., 5; Greensburg, 75, C.E., 2.50, Jr.C.E., 4.50; Kingston, 18.30; Knightstown, 5; Lawrenceburg, 5; Liberty, 4.38; Richmond, 36; Rushville, 10; Shelbyville, 12.50, E. VanPelt Soc., 2.50, 207.45

WINONA.—Albert Lea, 30.05, College Circle, 4; Austin, C. E., 5; Chatfield, 7; Chester, C.E., 5; Preston, 6.25; Washington, 3.40, C.E., 5, 65.70

MISCELLANEOUS.—By sale of Miss Jewett's hook, per Mrs. Rowley and Mrs. Van Hook, 3.65; Springfield, Ill., Portuguese Ch., 15, 18.65

Total for month,	$4,734.72
Total receipts since April 20,	6,642.34

MRS. C. B. FARWELL, *Treas.*,
Room 48, LeMoyne Block.
CHICAGO, July 20, 1901.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1901.

* Indicates Summer Offering.

BINGHAMTON.—Conklin, C.E., 5; Cortland, 37; Marathon, 5, $47.00

BROOKLYN.—Brooklyn, Bay Ridge, 7; Bethany, 10; Central, C.E., 25, Y.L.S., 5; Duryea, 18.73, Golden Rule Bd., 1.31; Lafayette Ave., 161.03; Ross St., C.E., 100; Westm'r, Jr. C.E., 5, 333.07

CAYUGA.—Auburn, Central, 25; Fair Haven, 2, 27.00

CHEMUNG.—Burdette, 15; Elmira, 1st, 22.03; Lake St., 25; North, 5; Watkins, 25, Mrs. Arbuckle's Cl., 2; Westport, 3.25, C.E., 1.72, Jr.C.E., 1, 100.00

HUDSON.—Circleville, 2.50; Chester, 30; Haverstraw, 12.50; Monroe, 2; Nyack, C.E., 5; Otisville, 3; Ramapo, 12.90, 67.90

LONG ISLAND.—(Items next month), 129.15

MORRIS AND ORANGE, N. J.—Morristown, 1st, Y.L.S., 1.25

NASSAU.—Astoria, 15.10, Jr.C.E., 4; Hempstead, Y.L.S., 4.01; Huntington, 1st, 15.50, C.E., 3.50; Jamaica, 70; Springland, 4.50, 112.65

NEW YORK.—New York, 1st, *5; Fifth Ave., 100; Harlem, 176.50; Madison Sq., 600; Rutgers, King's Messengers, 70; Mrs. Wm. Mortimer, 60, 1,011.50

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50; Delhi, 13; Gilbertsville, 3.02; Oneonta, 21.75; Unadilla, 2; Worcester, 4.50, 66.77

ROCHESTER.—Mt. Morris, C.E., 3.90; Rochester, Brick, Girls' Bd., 10; Central, 50, C.E., 20; Grace, C.E., 10; Tuscarora, 1.65, 95.55

SYRACUSE.—Chittenango, 145.53; Marcellus, Jr. C.E., 2.50, Thorburn Miss. Cir., 12; Syracuse, E. Genesee, 5; 1st, 65.77, 230.80

UTICA.—Clinton, 25, C.E., 10, a Few Friends, 10; Ilion, 20; Little Falls, 25; Rome, C.E., 15; Sauquoit, 15; Utica, Bethany, 133.47; Verona, C.E., 3.10; W. Camden, C.E., 5, 261.57

WESTCHESTER.—Bridgeport, Ct., 15; Croton Falls, 2.50; Dobbs Ferry, 15; Harrison, C.E., 5; New Haven, Ct., 5; Peekskill, 1st and 2d, 15; Pelham Manor, 10, *9.75; Scarborough, Shepard Mem'l, *64.20; S. Salem, 25; Yonkers, Immanuel, 5, 171.45

MISCELLANEOUS.—Interest on Deposit to July 1st, 98; Interest on Dodge Fund, 100, 198.00

Total,	$2,853.66
Total since April 1,	13,210.72

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending July 24, 1901.

ARIZONA.—Peoria, $1.00

KANSAS CITY.—Appleton City, 3.75; Creighton, 2.50; Independence, 8; Jefferson City, 4.40; Kansas City, 1st Ch., 16.50; 2d Ch., 46.60; 5th Ch., 3.90; Linwood, 4.35; Lowry City, 1.50; Sedalia, Central, 2.80, C.E., 10; Sharon, 1.68; Vista, 1.60, 107.58

NEOSHO.—Independence, 4.75; Moran, C.E., 4; Ossawatomie, 5.50; Ottawa, 2; Paola, 5; Parsons, 7.50; Richmond, 4.50; Scammon, C.E., 1.50; Yates Center, Jr. C.E., 6.53, 41.28

OKLAHOMA.—Blackwell, 4.25; Guthrie, 9.60; Langston, 1.53; Oklahoma City, 9.12; Perry, 5, 29.80

OZARK.—Ash Grove, 3.90; Bolivar, Jr. C.E., 1; Carthage, 1st Ch., Y.W., 12.50; Westm'r, 3.81; Greenfield, 2.50; Joplin, 1st Ch., 3.85, Y.W., 3, "I'll Try" Bd., 5; Mt. Vernon, 3.94; Neosho, 4.25, Bd., 2.25; Ozark Prairie, 1.15; Springfield, Calvary, 16.75; Webb City, 1.25; West Plains, 1.90, —— 67.05

SOLOMON.—Abilene, 3; Belleville, 4; Bennington, 3.20, C. E., 1.50, Jr.C.E., 25 cts.; Culver 95 cts.; Cawker City, Jr.C.E., 1.60; Minneapolis, 6.94; Mt. Pleasant, 2.20; Salina, 5.73, C.E., 7.50; Solomon, 1.75, C.E., 2.25; Ellsworth, 1.75, 42.62

TOPEKA.—Argentine, 9; Bethel, 5, Black Jack, 75 cts.; Edgerton, 2.25; Gardner, 7.75, C.E., 25; Lawrence, 6.65; Leavenworth, 32.75; Leavenworth, 21; Oskaloosa, 1.63; Riley, C.E., 5; Stanley, 3.05; Topeka, 1st Ch., 25; 2d Ch., 5; Westm'r, 7.74; Westm'r Ch. Bd., 6.50; Vinland, 2.47, 166.54

MISCELLANEOUS.—In Memoriam, 17.00

Total for month,	$472.87
Total to date,	1,516.49

MRS. WILLIAM BURG *Treas.*,
1756 Missouri Ave., St. Louis, Mo.
July 24, 1901.

DATE DUE

MAY 19 [illegible]			
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JUN 15 1986			
MAR 21 1986			
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